UNIVERSAL LIBRARY
127 402
UNIVERSAL LIBRARY

THE KINDERGARTEN AT HOME.

THE KINDERGARTEN AT HOME.

A Practical Hand-Book for Mothers and Teachers.

BY

EMILY A. E. SHIRREFF,

PRESIDENT OF THE FROEBEL SOCIETY.

FIFTH EDITION.

REVISED AND ILLUSTRATED.

LONDON

ABBOTT, JONES & CO., LIMITED,

4 & 5, ADAM STREET, STRAND, W.C.

PREFACE TO SECOND EDITION.

———:o:———

Since the first appearance of this work the Kindergarten has made considerable progress with the English public. Would that I could speak with equal certainty of the progress of Froebel's principles, or of the feeling among women of the duty laid upon them of studying education! The Kindergarten still stands, with the vast majority, as a mere place where little children are taught a few harmless games and occupations, and which is distinguished from other schools mainly by the singular fact that the children love what they are taught and are happy in the learning. It is something to notice this peculiarity; and when mothers think it worth their while to seek the key to the mystery we shall have made a great step in advance, and nothing will help this advance so much as the introduction of Kindergarten instruction. Doubtless it is in itself a very imperfect substitute for the complete training of a real Kindergarten, but, on the other hand, it has the advantage

of being an admirable school for the mother as well as the children. When she has become aquainted with the fundamental principles of Froebel's teaching, and had her attention drawn to the facts in child-nature on which they rest, facts manifested hourly before her eyes, and when, aided by this, she has made herself familiar with even the earliest practical applications of these principles in game or song, she will understand her children as she never did before, and realise what is meant by saying that education is a mother's mission, from which she may not venture to draw back.

In my First Edition I did not attempt to give any diagrams, thinking it sufficient to recommend the best manuals for reference; but I am told that the omission has been a greater hindrance than I expected, and therefore I have now added a certain number of figures to illustrate the text, though still urging reference to more complete works.

LIST OF ILLUSTRATIONS.

PAGE

First Gift—Balls 45

Second Gift—Ball, Cube, and Cylinder . . . 49

Mats and First Drawing 53

Third Gift—Cubes 65

Fourth and Fifth Gifts—Cubes 67, 69

Tablets and Rings 79

Stick-Laying and Stick-Plaiting 88

Modelling and Pricking 101

CONTENTS.

CHAPTER I.

PRINCIPLES OF FROEBEL'S SYSTEM OF EDUCATION . . . 1
Froebel himself, how he was led to frame this Method . . 3
Difference between the Kindergarten and other Instruction . . 5
Development of whole Nature 6

CHAPTER II.

EARLIEST EDUCATION 13
Education begins before any direct Teaching 13
Physical Training 14
First unfolding of Mental Faculty 18

CHAPTER III.

MOTHERS AS EDUCATORS 27
The Mother cannot refuse her Task 28
Strange Neglect of any Preparation through School Studies or otherwise 29
View taken by Herbert Spencer 30
What is the Study needed? 32
How Froebel's System may be adapted to Home Education . . 38

CHAPTER IV.

FROEBEL'S FIRST AND SECOND GIFTS 41
Difficulty owing to different Ages of Children in one Family . 41
First Gift—how used 43
Second Gift—how used—Resemblance and Difference . . . 45
Earliest Occupations 51
Active Exercises 56
Stories 56
Moral Training 58

CHAPTER V.

MEANS OF INSTRUCTION THROUGH FROEBEL'S GIFTS—*continued* 62
Different Classifications of the Gifts and Occupations—Reasons for the one chosen. 62
Intellectual Training—Third, Fourth, Fifth, and Sixth Gifts . 64
Nature of the Instruction given—Faculties drawn out . . 64
Lessons of Form and Number 71
Stick-laying, Paper-folding, Drawing 81
Notions about the External World 85
Learning to Learn 86

CHAPTER VI.

CULTIVATION OF THE ARTISTIC FACULTY—OCCUPATIONS . . 88
The Active Faculty natural 88
Neglected in ordinary Education 89
Training the Senses 90
Means provided by Froebel 96
Gardening—care of Animals 100
Accuracy 103
Advantage of Kindergarten Work over Needlework or any Household Occupation 105

CHAPTER VII.

ACTIVE PHYSICAL TRAINING—GAMES 106
Earliest Exercises, Gymnastics 106
Accurate Use of the Senses 108
Play—Froebel's value for it—how he makes use of it . . . 110
Kindergarten Games 112
Gardening 115

CHAPTER VIII.

ORAL TEACHING 118
Indispensable in the Kindergarten 118
Its Difficulty 119
Mother's Talk 121
Physical Geography 124
Curiosity of Children—Desire to learn, how drawn out . . 125
Moral Teaching through Stories 126
Fables, Fairy Tales 128

CHAPTER IX.

MORAL AND RELIGIOUS TRAINING 133
Moral Training Foundation of all Education 133
Three Characteristic Points of the Kindergarten System with respect to Moral Training 135
The Will 136
Obedience 138
Conscience, Duty 139
Influence of Intellectual Discipline or Moral Training . . . 143
Influence of School Companionship 147
Religious Training 151
Imagination 152
Moral Education specially under the Mother's Guidance . . 153

CHAPTER X.

TRANSITION CLASSES 157
What is meant by these Classes—What Schools require of Children entering them at eight or nine years old . . . 157
Small Use of early Reading and Writing 158
Kindergarten Method of teaching Reading and Writing . . 161
Arithmetic 162
Froebel's Occupations continued in the Transition Classes . . 166
Drawing 166
Grammar—Child's First Use of Language 168
Geography 170
Real Preparation for School Work given by the Kindergarten . 171

CHAPTER XI.

CHOICE AND SUCCESSION OF SUBJECTS 172
The whole Course of Kindergarten Instruction seldom possible at Home 172
The Mother who is thoroughly versed in the Principles can make a Selection 174
The earliest Portion all necessary 174
One important Advantage of the Method 178
Drawing necessary to all 179
In selecting, the peculiar Educational Value of each Occupation to be considered 181
Social Training of Kindergarten; Class easily formed with Children of other Families 182
All the Work of the Transition Classes necessary . . . 183
Mothers often pressed for Time 184
Help to be secured—Trained Teacher, Assistants . . . 185

CHAPTER XII.

CONCLUSION 186
Summary of Principles 186
Objections considered 188
Absence of Reading and Writing 188
Restlessness 188
Habit of being always amused 189
Kindergarten taking Children too early from Home . . 191
Two essential Points to be remembered 193
Mother's Responsibility—Preparation for it 195
Education the professional Work of Women. 197
The Work educates the Workers 199

THE KINDERGARTEN AT HOME.

CHAPTER I.

PRINCIPLES OF FROEBEL'S SYSTEM OF EDUCATION.

THE subject I propose to treat is one of no small difficulty. It is the consideration of the possible adaptation of a system planned for given circumstances to circumstances entirely different—of a class system to home education. But the importance exceeds the difficulty; and thus, however imperfectly achieved, the attempt should be made. For in England it is certain that home education will always take a large place. Our habit of living in the country whenever circumstances allow, the migratory habits of the rich, the difficulty for parents of small means to bring their children within reach of good schools —these and other causes, such as obstacles, true and imaginary, from weather and health, all tend to favour the continuance in many families of home education for little children and for girls of all ages. In short, it will continue to be a wish or a necessity with many to keep their children under home management, at least till school teaching becomes indispensable, and thus the question arises: Must they therefore sacrifice all the advantages that Kindergarten training would have given them, or

can this training, in its essential principles at least, be transferred to the home? Such is the question I propose to consider.

At the present time some acquaintance with the Kindergarten is beginning to spread, and interest to be excited for it; but sound knowledge of the method is rare, and we are at that stage when "line upon line, precept upon precept" are most needed. For it is a subject that is specially liable to the misconceptions of half-knowledge. It is combined of theory and practice, which both require to be thoroughly mastered; but unfortunately the practice is, by the nature of things, apt to fall into comparatively ignorant hands; and hence the theory sinks, more or less, into neglect. And by this neglect we not only get a false view of the Kindergarten, but we also do great injustice to Froebel himself. He is too often looked upon as the mere inventor of a more or less improved kind of infant school; while the fact that he occupies a foremost place among the greatest reformers of education through its whole extent is altogether overlooked.

But now, before going any further, we must be clear in our use of the term "education." We have a terrible habit in English of using that term indifferently with instruction, as though they denoted the same thing, and hence confusion of a most pernicious character often arises. Instruction, which is the imparting of knowledge, may or may not be educational; the subject-matter may make it more or less so, and the method of teaching may still more decide whether any given course of study will tend to educate or not. On the other hand, education, although using instruction as one of its most powerful means of action, may be carried on apart from book-instruction altogether, and will be affected by all the practical influences that discipline and mould the mind and character. For education is the development of all the faculties of

the human being. It is not addressed to the intellect only, as book studies are; not to physical well-being alone, as hygiene is; not exclusively to moral discipline, as is the highest religious teaching; it embraces all; it must aim alike at moral, intellectual, and physical culture, or it fails in its true and complete mission.

This view at once shows that what are commonly called systems of education are but partially deserving the name. Froebel was aroused to this conviction by reflecting on the course of his own education; he had become painfully conscious that his own faculties were but partially cultivated, and that no effort had ever been made to give them that harmonious completeness of development which alone is true education. Hence the process by which he educated himself, and then became a teacher, gives us in many respects the best key to his views. Froebel was not what the Germans call a *school-man*. He stood outside the usual tracks of learning, partly on account of his early poverty, which deprived him of the benefit of a complete university education, partly on account of the strong original bias of his own mind, which led him, though craving more and more for knowledge, to make use of it in his own way, and in furtherance of the fixed idea of his life—the reform of education for the whole human race.

Frederick Froebel was a born educator.* Just as other men of genius have uttered their earliest thoughts and feelings in verse or on canvas, so with him; at an age when most children simply accept whatever discipline is laid down for them, he questioned the *value* and *uses* of that to which he was subjected. With rare introspection

* It is very important for the students of Froebel's system to study his biography also. That by Hanschmann is full of interest. A short *Life of Froebel* by the present writer, based on Hanschmann's work, and to which are added extracts from the *Recollections of Mdme. von Marenholzt*, will be easier for the ordinary reader.

he discerned what in his own mind was receiving no satisfaction; and with equally rare instinct of observation and reflection, he looked upon external nature, and felt its relation to his own mental being. This early consciousness of what the majority of men never perceive, this intuition of nature as a manifestation of the laws to which man, like every other living organism, must conform both his action and his development, became to him a new revelation of education; since this conformity to nature at once makes evident the goal to be aimed at, and points out the means of reaching it. In theory, the principle was *not* new. Without tracing its history from Plato downwards, we know that the eighteenth century had appealed in every tone of philosophy and of sentiment from conventionality to nature; but none, not even Pestalozzi, gave to the whole nature of the child and its relations to the external universe such unremitting study as did Froebel; nor has any other founded upon that study so consistent and so complete a system for early education as a preparation for that of after years. In course of time Froebel became a teacher, laboured successively in public schools, and under Pestalozzi, and in schools of his own, hoping thus to work out his theories; but, after years of disappointing efforts, he recognised the fact that the school necessarily accomplished little, because the scholars came to it unprepared, with faculties neglected or perverted from want of early training. Could proper advantage be taken of the eight or ten years of early childhood thus wasted, or misused, the problem of school life would be solved. When this conviction settled in his mind, he turned from the school to the nursery, from professors to mothers; and the Kindergarten was the practical form into which he cast his new theory.

Froebel was long searching a name for his new institution, and it has not always been understood. One witty

French writer thought he had quashed the system as far as Paris was concerned, by the following remark: That since great cities could not afford space for gardens, this mode of education was evidently impossible in Paris. It had never occurred to him to think that the German philosopher had intended to speak, not of a garden *for* children, but of a garden *of* children; a spot where little children, working and playing, should have their whole latent capacity, mental and physical, expanded and strengthened according to the laws of their nature, as the flowers grow and unfold in a common garden, under the sun and dew of heaven, and the vivifying influences of the all-nourishing earth. This is the meaning of the Kindergarten; there the plants we rear, whose blossom and fruit we patiently watch and wait for, are the children whom God has placed helpless in our hands, with all the germs of beauty and strength waiting to unfold beneath our care. Though the Kindergarten, then, is truly an infant school, yet the system of education which is implied when we use the term is something different from that of common infant schools. Froebel's system, indeed, begins long before the infant can come to any school, and it looks forward in all its parts to that period when the infant shall have attained the full stature of humanity—when, morally, intellectually, and physically, he shall have entered into full possession of his powers, with knowledge and will to use them. Thus it differs at the two extremities from the ordinary infant school. It watches by the cradle the very dawn of intelligence, and prepares the path for full-grown men and women to tread.

Madame de Portugall, speaking of the bearing of Kindergarten instruction on higher studies, says: "I do not mean simply that the branches of later instruction follow upon them, but grow out of them; and that the Kindergarten training begins upon the same lines of thought

which are followed throughout. There is everywhere development, but not change." This conception of continuity is at the very root of Froebel's system; but, like other principles, is too often neglected, while the mere exterior of the method grows in popular favour. "It is," he says, "of the highest importance, not only for the religious development of man, but for the expansion of all his faculties, that his education, starting from *one point*, should follow a progressive course, and should advance towards the goal uninterruptedly, without breaks or sudden changes. For nothing is more hurtful to the development of the individual than to consider any stage as detached or isolated from the rest. The periods of life known as childhood, youth, adolescence, manhood, old age, are but links of one and the same chain; and, consequently, the little child, the youth, the man in his maturity, cannot be looked upon as different beings, strangers one to the other. Life, in all its different phases, presents one complete whole, of which it must be our care to consider the starting-point and the ultimate goal."

The Kindergarten gives instruction in no small degree, but is more concerned with *drawing out* than with teaching; that comes later. Infants and very young children can only be led to receive impressions, and next to become conscious that they have received them; to take pleasure in exercising faculties which afterwards they will learn to use for a definite purpose. Kindergarten pupils are gently led to learn many things; but the primary object always is the exercise of mental and physical faculty, the fostering of power to be used for the various purposes of life hereafter. How this great work is begun and carried on, we shall consider later in detail; but if I had to explain in a few words the principle of the method, I should say that it consisted mostly in the delicate adjustment of instruction to the faculties most active in the child, or whose

activity we most wish to stimulate. There is little or no reference to what fragment of knowledge they may require at a given time; but the consideration of what powers of body and mind will be needed to acquire the future knowledge, or to act and to work in the future life, is never lost sight of. Doubtless, in the hand of a good teacher, every subject may be made educational for pupils who are of an age to command attention and exert the understanding. There is valuable moral as well as mental training in the determined grappling with unattractive matter; but it is training of an advanced order, that appeals to the will and reason when they have already been brought under discipline. From children of the Kindergarten age no mental effort should be exacted; we must find out what will rouse their curiosity, excite their interest, and then lead them spontaneously to make an attempt to understand and to remember; and, fortunately, the things they most care for are in themselves valuable and educational in the highest degree.

Children do not care for the succession of kings, but they do kindle to the story of every character in history or in private life, where courage or goodness comes within their comprehension. Self-sacrifice, leadership through difficulties, defence of the feeble or oppressed, appeal to their sympathies earlier than many, perhaps, would believe. They do not care for the limits of countries, the names of capital cities, &c.; but they are keenly interested by the outlines of physical geography, as soon as they can distinguish a mound from a flat bed in the garden, the difference between a pond and a stream. Grammar is a weariness to a little child, but the forms of nature are a delight; and the elements of botany, of natural history and physics, satisfy the yearnings of the earliest curiosity he begins to manifest beyond the walls of the nursery; and foster love of nature and the habit of inquiry into the facts and laws

of the world we live in, knowledge of which, till our own day, has been so painfully neglected, and is but half cared for in education even now. The multiplication table costs a dreary effort of memory, and a problem of Euclid would be impossible, and the definitions mere words; but what children between three and six learn of arithmetical operations, including fractions, and of geometrical forms and the properties of various figures and angles, by the help of balls and wooden bricks, and with how much ease and pleasure they learn it, would truly astonish those who have never tested the advantages of concrete over abstract teaching for the half-developed intelligence. Children take no pleasure in their copy-books, nor in the uniform hem or seam given to them as a task; but manual work that calls forth, as Kindergarten work does, their power of invention, and amuses their fancy, is a simple exercise of the natural active faculty, which is as strong in them at that age as the reason is feeble.

Froebel allows no teaching with books, nor with formal lists, to be learned by heart; instruction is given orally by the teachers, through objects to be handled as well as seen, through stories, through songs and games—which play a most important part in Kindergarten training—through comments and illustrations on whatever has been heard or seen; and, above all, through observation of actual facts and natural phenomena, and frequent recurrence to the same points, to ascertain that the memory has retained the teaching and the correct terms for any new thing that has been observed. This careful use of correct terms, which to many may perhaps seem pedantic with young children, is one of the many means by which the Kindergarten facilitates future teaching. It is just as easy for a child to remember the right term as any other word or paraphrase that we may substitute for it; and since these terms will recur in the future lesson, its difficulty is

lessened, if they have already become familiar. It is not yet time to enter into the details of the method; suffice it to say that, so far as the child is taught in the Kindergarten, he is taught correctly and completely, so that each step shall be a firm foundation for later steps, leaving nothing to be unlearned at a later time. When we go beyond the Kindergarten to the transition classes that prepare for regular school work, and from thence to the school itself, what we leave behind are only the props that were needed to support the early growth, but the growth itself has been free and straight, and needs fostering only, but no redressing or change of direction.

Con
nes
Fro
Tra

Hitherto I have dwelt mostly on the teaching power of the Kindergarten, but Froebel was never satisfied with intellectual training, which at best is a one-sided and incomplete education. Nature made man a creature of moral and physical as well as intellectual capacities, and his being demands satisfaction in all these directions equally. If, then, in two of them it is cramped to favour the expansion of the third, there is no true education. In the classes among whom culture is a social necessity, this cramping takes place in favour of cultivating intellectual power; while in the poorer classes, on the other hand, the latter is sacrificed to the development of physical energy; and, in all alike, moral training scarcely rises above a matter of precept, or mere enforced obedience. Thus, HARMONIOUS DEVELOPMENT is not even aimed at; and while the natural diversity of active impulses is thereby hindered, this system is no less injurious to individuality. Original gifts and tendencies are ignored by it for the sake of conventional standards of attainment. No man can really be a mere worker with hands or brain, nor live wholly by his affections and sympathies, whether social or domestic, nor exist only in the higher region of religious contemplation and divine love; he is a complex being, and life to be

complete must be many-sided. How, then, can it be right to educate a child for the exercise of one or other portion of his natural faculties, neglecting the rest? By doing so, our systems give knowledge, but not power; we fashion more or less successfully men of science, or law, or business, or commercial industry, but leave it to accident whether or not their true, full human nature shall be unfolded; forgetting that the first object of education is to form, not special workers, but human beings, with well-balanced minds, and character, and physical capacity—fit, above all things, for action and duty.

In accordance with these fundamental principles, we find Froebel's reform aiming at banishing the conventional for a closer adherence to nature. In MORAL TRAINING he would make love and obedience to God's law the code of life—caring little for doctrines, and much for action and devotion to truth and goodness; reverencing nature as God's outward revelation to man of His will and His fatherly care; and bending every effort to train the child into a self-controlled, self-determined individuality. Weakness is the root of moral evil, and the child must learn to stand, that the man may be strong to march onward. "The development and complete culture of the human being," says Froebel, "for the fulfilment of his calling, is a steady, unbroken advance; one great whole, ever rising and pressing onwards from one step to another. From the newly awakened sensibility of the infant spring the desires and the inclinations of the child; they are the germ of moral and intellectual culture, and hence, of the later activity and strength of will in the youth. The cultivation of strength and steadfastness of purpose, and thus the bringing into vigorous and healthy life a pure, strong, enduring will, for the uses and manifestation of a noble humanity, is the leading object, the leading endeavour of all education, whether in the direction of conduct,

in instruction, or in school-management." In INTELLECTUAL TRAINING, he rejects books and formal instruction till habits of observation, of comparison, and reflection have been formed among tangible objects, and till the natural curiosity of the child, stimulated among the things it cares for, has acquired that activity and that direction which gives rise to a spirit of inquiry, and hence to love of knowledge, which ordinary systems fail to excite. Accuracy and spontaneous activity are the qualities which Froebel cultivates, as the foundation of all right mental labour.

As regards BODILY CARE, he is not content with observing sanitary conditions—which is the highest and rarely attained ideal of ordinary physical training—but he seeks to cultivate every sense as carefully as every mental faculty. Accurate or artist-like work depends on delicacy of eye, dexterity of hand, or surety of touch; and bodily strength, on which ultimately the power of mental labour hangs, depends on due exercise and habitual care of health. To make the body the useful instrument of the mind, it must be, not subdued and despised, as by the ascetics of old, but ruled and disciplined, and all its powers brought under the higher law.

Finally, one distinctive principle of Froebel's system is the CULTIVATION OF THE ACTIVE FACULTIES, of that instinctive desire of the human creature to act upon the things around him. Children know little of passive enjoyment; they want to *do* as well as to feel, to make and unmake what comes into their hands, even more than to admire, or even to use; and this, the germ of the most valuable activity and of the creative energy in man, neglected or repressed in ordinary systems for the sake of book learning, Froebel fosters with the utmost care, gives it full scope to grow and develop into individual manifestation. According to him, the thought and fancy of the child should be translated into action, as nature prompts; whether he gives it

shape in words, in play, or in delineated form. The manual occupations which are an integral part of the Kindergarten are not, like the work of industrial schools, for a given trade purpose, but are essentially educational, aiding and exercising in the right direction the active and inventive faculties which, later, may expand in the work-shop or the artist's studio, or will, at any rate, find a joy in good work everywhere.

Such, then, in the various directions of human growth, were the aims which Froebel had in view when he established his system of infant education, and such the principles on which that system is built; and it is these principles which the teacher must be thoroughly imbued with, and all the more if she desires to separate her practical work from the outward conditions for which it was originally planned. One who is destined always to work in a well-organized Kindergarten might more safely depend upon mere practical knowledge, aided by mechanical discipline, than one who has to take the living core of the system and transplant to a different sphere. Such a one will need to have the purpose of each detail thoroughly fixed in her mind, to know what she may safely change or omit; she must be surely guided by the spirit of the system when forced to transform its outer order and surroundings. A mechanical teacher will do poor work in the best Kindergarten; but a mechanical teacher at home will make Froebel's philosophical system a mere nursery routine.

CHAPTER II.

INFANT EDUCATION.

In the first chapter I have sketched the general principles of Froebel's system, and indicated something of their application in the Kindergarten; and wherever this training is subsequently conducted, at home or in its appropriate classes, those principles remain the same; for few or for many, whatever the outward arrangements, the teaching and general management of the children must be laid down upon the broad lines there indicated. But now we come to a portion of Froebel's system, which admits of no doubt as to whether it shall, or shall not, be conducted at home, for it belongs to home specially and solely. The Kindergarten proper gives the practical application of Froebel's principles for children from three to seven; now we are to consider their yet earlier application in that first period of infant life, before any regular instruction becomes possible. Froebel does not begin at any given point in the child's life, be it three years old or ten; he begins from the first hours of life with minute bodily care, while the body is yet all in all; and with minute watchfulness of mental symptoms as soon as intelligent life begins to dawn. Nor is this less important in his mind than the later education; it lays the foundation of all that is to follow it. As the Kindergarten should precede the school, so infant training should

Earli Perio

precede the Kindergarten; and just as the work of school is thwarted and delayed by want of that general preparation of the faculties that the Kindergarten gives, so is the work of the latter delayed and made less effective by earlier neglect. Here, as at all periods of life, wasted time tells upon the after time. The most universal truth on which the necessity of education rests is that of the ceaseless change that takes place, consciously or unconsciously, in the human creature; growth, expansion, mental and physical, life stirring within, desires budding and seeking their material satisfaction, daily small experience crystallising into habits—all these must for ever go on; and all in a healthy and normal way or the reverse, in the right direction or in the wrong, in the manner that will aid or thwart future development, according as the true educator watches the process, and aids the efforts of nature. His, or rather we must here say *her* task never waits for her to take it up; if neglected, the work goes on without her—only warped, "not answering the aim," if indeed any distinct aim were there.

In this period of education the care of the body precedes all other, as the physical wants precede all mental manifestation. In the first essentials of physical training for infants we are, in all decent English homes, less defective than in any other educational lore. Cleanliness, food duly given, freedom for the limbs, protection from cold, and generally a fair supply of fresh air—these have long been recognised as essential; and wherever the poor or ignorant mothers come under the influence of women of a more instructed class, the importance of these elementary principles of nursery management are earnestly pressed upon them. More than this it is hardly possible, in the present condition of popular education, and, indeed, of views of education generally, to expect from the mother whose daily toil is needed for the care, or perhaps for the

maintenance of the home. But, in discussing the application of wide principles, we must address ourselves to those who are in a position to work them out freely and fully; for it is by such thorough acceptance of them in the most favourable quarters that we may expect their influence gradually to permeate into regions where their full sway would be impossible.

How much beyond the simple care mentioned above is wanted for the real nurture of the infant frame and its protection from harm, needs hardly to be pointed out. The right conditions of health must be watched, symptoms that escape the careless or the ignorant must be noted; all that tends to obviate the necessity of medical attendance, or supplement it when unavoidable, spreads over a considerable field. I shall content myself here with merely alluding to it; but there are other forms of physical care belonging to this period, the importance of which is not so well recognised; and of these it may be well to speak. It is not enough that the limbs should be well clothed and free to move; they must be supple in their movements, and gentle exercise with the mother's hand tends to make them so; the little fingers gain by contact with hers, as she moves them and exercises the feeble joints. Both Pestalozzi and Froebel have given special attention to such exercises as part of infant training, and have added to them appropriate songs, the sound of which soon attracts the child's attention, and leads to an association of pleasure with the movements. The hand and finger games, in the mother's book of songs and games, best show what is Froebel's view of the mode of preparing the feeble little hand for the quick and delicate movements, for the firm grasp and soft touches, that will be needed for its future work. It is all done in play, mostly to the rhythm of song; indeed, these are rarely absent from Froebel's dealings with little children. Play is to him at once the

revelation of the child's own instinct of activity, and the appropriate means of using those instincts for an educational purpose. This value for play is one of the distinctive characteristics of Froebel's theory; but the consideration of it belongs rather to a later period, when the child is wholly independent in its movements; and when we see how play at once reveals and strengthens its individuality, while bringing the active faculties and social instincts into play.

Exercises of the limbs vary and are extended as the child grows, and unconscious movement becomes movement with a purpose when he puts forth his hand to reach, and can be led to move arms and legs in given directions as he is told, up and down, forward, backward, right and left. This is carrying us a long way in advance, and many months of patient watching and care have been spent before the infant has so far expanded into the active intelligent child, almost ready to walk, to understand, and to stammer out its first response. Side by side with the exercise of the limbs, the first training of the senses begins —of sight and hearing especially. To ascertain that the organs of these are in normal condition is almost the first anxious thought of the mother; and day by day each little symptom is watched. We very early perceive sensible tokens of the child's ability to see change from light to darkness, and *vice versâ*. The fire, the flame of a candle, soon attract notice; then we find the eyes following the motion of light, if a candle be moved before them. Very early, also, we perceive that an infant catches sound, and next exhibits likes and dislikes, is excited to enjoyment or to fear by certain sounds; and then presently low murmurings, that are music to a mother's ear, give evidence that the baby takes pleasure in the sound of its own voice. In all times mothers and nurses have acted instinctively on these facts; hence their soft crooning and lively song,

the lullaby, with its rhythmical accompaniment of slow movement, promoting sleep, the gay tones that often stop a coming fit of crying, or provoke the lovely smile which is the first message from the half-awakened soul to the loving hearts that receive and respond to it. Froebel says of the child's smile that it is the beginning of self-consciousness (a sense of self), of the true human life in its extremest manifestation. It is also the first token of distinct recognition. A great step has been made in individual life when the baby smiles at one person and turns away from another. The social instincts, as distinctive a human inheritance as the selfish, though less imperatively called forth, speak in that smile—the first token of that sympathy with surrounding states of feeling, which, for good or for ill, will exercise so potent a sway over the whole after-life.

With regard to the other senses: taste and smell are but little developed at this period, and a baby willingly swallows medicine which a little later it will do its best to refuse. The sense of touch, on the other hand, leaves us no doubt of its existence and sensibility; and, indeed, it is easy to see what an immense proportion of the whole well-being of the infant consists for a time in being supplied with what gives pleasurable sensation to the widely-diffused sense of touch—such as warmth, absence of hard substances, the light and skilful movements of those who handle it. But this sense is, in the human being, concentrated in a peculiar degree in the hand, and the due exercise of this wonderful instrument is, as I have said above, the object of the most strenuous care in Froebel's whole system, from the early infant movements to the delicate occupations of the Kindergarten. At this early age little more can be done in the training of any of the senses, than to place within reach of the child the appropriate objects that excite each to pleasurable exercise—sights, sounds,

objects to handle, &c.—taking great care to avoid over-strain or over-excitement, by too prolonged or too various exercise. Careful watching and good judgment are needed for this, as for every detail of education, at every stage, in addition to the knowledge appropriate to each stage.

When we pass from physical to mental training, we find that all our efforts must be based on psychological facts—facts ascertained by study of the constitution of the mind and the successive development of its faculties. Madame von Marenholtz is, in great measure, correct in asserting that the psychology of infancy has not yet been thoroughly studied. She says truly that most philosophical writers have based their observation on the full stature of human faculty, in the self-conscious, independent man or woman. But for the purposes of education, our mode of study must be the reverse of this. It must be one of practical observation, to begin at the infant's cradle. It is only thus that we can trace the first germs of intelligence, learn the earliest direction of faculty, and hence arrange our methods for dealing with them.

"The first outward manifestation of infant life," says Froebel, "is the exertion of strength; external forces acting upon it call forth the counter-exercise of force. Thence the child's crying; thence the kicking out of the feet against what resists them; thence the clenching of the hand over what it holds." From this it is a distinct step in advance when the baby notices what is not pressed forcibly on bodily sensation. To notice, to be alive to an independent external object, is a new fact in mental existence. Such perception is the beginning of observation, and, accordingly, the latter is the first faculty with the distinct cultivation of which the work of mental training begins. Up to this time no distinctive characteristics have appeared, though indications of the moral nature have been called forth by that one large sensation of force and

counter-force spoken of before; but content or fretfulness have depended simply on the general feeling of bodily comfort or discomfort; there has been no separate desire, and therefore no distinct emotion of joy or of anger. From the moment, however, that a child observes an object and stretches forth his hand towards it, seeks a thing and can or cannot obtain it—from the moment he notices the severe or the loving tones, the frown or the smile, the gentle or ungentle handling—as soon as he sees motion and makes a spring to follow it, or enjoys motion and wishes to continue it, etc.—in a word, as soon as the outer world has begun to form a part of his world, and he has awakened to the desire to enlarge his power, then the whole field of intellectual and moral life begins to open before us, and no time is to be lost in determining what path we mean to follow in guiding our pupil through it, and what means we have to make our guidance effectual.

Curiosity quickly follows upon the awakening of observation, and the latter acquires fresh activity; new pleasures, independent of the first elementary pleasures, lead to desires independent of the satisfaction of bodily wants; new strength of impulse awakens a new spirit of resistance to whatever is in opposition to the impulses: hence temper in all its varieties, hence the first assertion of the will, and hence, standing, at once clearly defined, the great purpose of moral education—how to train that will to strength and individuality, and to rear up by the side of it the power that shall keep it subdued to a higher will. It is easy to rear a child in slavish submission; it is easy also to let the child's will run riot, trusting to the iron yoke of necessity for curbing it later; but the mother who owns the law of duty herself has to train in her child firmness no less than obedience, strength no less than gentleness, self-control that shall make the rule of reason and conscience more binding than that of any external law. This is the

task before her, to be slowly wrought through long years of watching and care; but it begins now, at this very dawn of conscious existence.

When once the mental faculties are awake, a little careful watching soon shows us what are the things a child itself takes most pleasure in, and these indicate the direction in which intelligence is most active, and in which it will be most easy to cultivate it. One child takes a delight in pictures; another cares for nothing but motion; one likes anything that can be pulled to pieces and set together again, and will find amusement for itself in this manner; another must have companions, etc. Of course, all these tendencies and inclinations can be gradually modified; but they mark for us the line along which we must move; when it is on the one hand most desirable, or on the other most easy, to knit a new association, or lead the way to forming a habit. What children observe most readily for themselves is the thing, or class of things, through which they can most readily be brought to learn, *i.e.* to exercise with some purpose their faculty of discrimination and of memory. They *will* learn, and they learn every hour, but the direction given to this natural drinking in of knowledge is what gives it educational value, makes the new acquisitions parts of a systematic whole, instead of being a collection of fragments. To teach nothing in the ordinary sense to little children, but to aid them to put out their own strength, helping them to make the outer world, as far as they can see and understand it, their own, is a fundamental principle of early training, according to Froebel; and that far beyond the period which we are now considering—those first three years of life during which the child begins to expand in all directions, and to take its first steps in individual mental existence, but which have too generally been left to the impressions of the hour and the guidance of the ignorant.

But, once more, babyhood is the folded bud of childhood, just as childhood is undeveloped manhood; throughout life there is progress, unfolding, strengthening, deterioration; many forms of outward change, but no radical organic change. What will make the strength or the weakness of after years is present already in the child, and it is easier to deal with now, in the germ, than later in the vigour of wayward growth.

Such is the task which Froebel sets before women when he urges upon them the duties of their natural mission. Now, if we consider the means for accomplishing it, we find that for this arduous task nature has placed two powerful instruments within our reach—the POWER OF HABIT, to which, perhaps, all living creatures are subject, and the POWER OF ASSOCIATION, by means of which one habit may be made pleasurable or desirable and another painful and repulsive. The natural constitution of the child makes him subject to these, which, in wise and careful hands, become invaluable instruments of both mental and physical discipline. Every good nurse knows how early and how strongly the power of habit tells upon the child; we see her, in a comparatively short time, order by its help every detail of the infant's life with perfect regularity, so that, while the normal conditions of good health are present, sleep, desire for food—all the physical wants, in a word—are made to recur at the stated intervals she has decided to be desirable. And if this be the case with unconscious acts, still more do we find the same power produce its effects, somewhat later, with action, properly so called. What was an exertion yesterday ceases to be one to-day, or a few days hence; what required minute attention is done mechanically. We all act instinctively upon these familiar facts; and, roughly, all persons who have the management of children, like all trainers of young animals, make use of them; but comparatively few

Tw
pal
me
Edi

reflect upon the nature of this wonderful instrument, without which the progress of the race, like the education of the individual, would be impossible; or consider what the systematic use of it may be made to achieve. We expect that by repetition every act will become easier, just as we expect that the sun will rise to-morrow; but we do not realise what life would be were our trust shaken in one case or in the other. And one reason why people are so ready to sneer at infant education is just that they have not studied the effects of habit, nor thought it worth while to consider how much that power accomplishes before the child is three years of age; still more before he has reached seven or eight, and can be sent to school, upon the time-honoured principle of its being the business of school to rectify whatever may have been wrong in home-management. This is undoubtedly in a terribly large proportion of cases the weary task of schools, even for children from so-called cultivated homes; but their true business is to continue, not to undo, the work which the parents have had in their own hands through all the years that preceded school. The instruction and discipline of each period should refer to the state of development, moral and intellectual, normally belonging to that period, not to the rectification of former abuses, or the repair of former neglect, which in the nature of things can never be done as it should have been done at its fitting moment, since time waits for no man, and each year brings its own task, which will be marred in proportion as the teacher's hands are burdened with the neglected tasks of other years.

We are so used to associate education with school-books and benches, that many persons may be honestly unable to imagine what part of it can belong to the period we are now discussing. Let them try, then, to realise what it is that a child has to learn at the very outset of life, apart

from mere bodily movements and the exercise of th senses, and they will acknowledge how vast and how im portant is the field. Distinct articulation must be acquirec then the connection of sounds with their meanings; th interpretation of the forms of familiar things; the apprc priate names of each; the recognition and then th measurement of the distance between the hand and foo and what each aims to reach; the equilibrium needful fo standing; the art of walking, etc. All these require s many attempts, so many slow and successive stages c attainment, that unless habit made each step in turn easy and brought it within the range of apparently instinctiv action, the next would never be reached. Throughout al acquisition of knowledge, of every art and of every cours of action, we depend, more or less, on the same aid; it i impossible, therefore, that education should begin too soo to assist and regulate it, and it must be remembered tha habit is in incessant operation. Consciously or uncon sciously, habits are formed by mere repetition, an thus bad habits are likely to gain ground with ever neglect in the endeavour to form good ones. Ver little children are easily made obedient to the voic or the look of those in whose care they are; the are, in the same manner, made gentle and good humoured by constant repetition of what tends to en force good-humour and gentle behaviour. But, as surely the events of each day will bring occasions for dis- obedience, for cross temper, for selfishness, etc., which will form the opposite habits with fearful rapidity, and bring most unjust blame upon the neglected child, when the fault becomes too troublesome or too evident to be overlooked, and of course needlessly increase all the after labour of education. *The one thing that never happens in the child's waking life is a pause*, a moment when its nature is not receiving an impression, good or bad—not expanding

towards the light, or becoming cramped and thwarted in its fair growth.

The aid given to us in education by the law of association is scarcely less powerful than that given by habit. And here also, if we refrain from action, the natural law acts unconsciously, and the young mind is swayed and moulded by its surroundings; while we have simply declined the responsibility laid upon us, and abandoned to chance what God gave into our hands. Probably all writers on education have dwelt, more or less, on the power of good or evil associations. To look only at two extremities of the chain: Plato based almost all his theory of education on the possibility of thus moulding the minds of the young, and Froebel insists with the utmost earnestness on the necessity of bringing this power to bear upon the earliest phase of intelligent life. Speaking of the infant period, when, to use his own simile, the child is sucking in the surrounding life at all pores, he says, "It is highly important for the present and the future of the human creature that at this stage of development he should imbibe nothing sickly, nothing mean, nothing low, nothing evil, or even doubtful. The countenances of those around him should be pure, steadfast, and trust-inspiring; pure and clear should the outer surroundings be; pure air, clear light, and clear space, even though it necessarily be poor and narrow."

Still more important, as the mental life awakens, are the earliest associations of pleasure or well-being, with what is good or evil, with healthy or unhealthy exercise of faculty or emotion, with habits leading to activity or to indolence, to selfishness or to self-conquest, etc. And it depends on the parent to create those associations, to awaken certain desires, to strengthen certain impressions, to call in all the aid of habit in making certain modes of action easy till they seem instinctive, and admit of no

question. Thus it is by the gradual and joint operation of habit and association that the groundwork is laid of the whole moral fabric of the future independent life. Thus desire and repulsion, mere animal sensations at first, are gradually attached to acts or objects which are apart from the animal life; thus the childish mind is turned as the parent desires, and the hold strengthened upon it for all future direction. "Abstain from direction, leave the little child to nature, and wait for the age of reason," say certain philosophers; but we reply that the most intelligible utterance of nature concerning the child is that it is consigned, helpless, ignorant, unconscious, to the hands of conscious, intelligent, experienced parents, whose love gives its holy warrant for their authority. Not even the love can, however, warrant to some minds the authority that would mould the moral life of the child. "No risk," it is said, "must be run of imposing opinions, of encouraging the appearance of feelings and affections that might not be spontaneous, no obedience must be exacted, no moral, as no religious notions must be introduced when the mind is not capable of weighing them before acceptance."

To hear such maxims gravely insisted on, one might imagine that, but for parental interference, the young mind would remain a blank on all such matters till the age of reason; that no moral associations would take root and sway action, if not purposely implanted. But is not that very non-interference itself creating associations? Is the influence of inaction and negation without power? Why should this power be more legitimate than the other? Even were it certain that it would be best for society to see a generation of infant Nihilists growing up, creatures deprived of love and faith, of every germ of religion and heroism, of patriotism and social affections, lest peradventure they should be influenced in such matters by those under whose influence nature herself

has placed them—if, as I say, it could be proved that this were well, it could yet more easily be proved to be impossible that human growth should result in a blank. The tone of the parents' life forms, whether they will or no, the atmosphere in which the child's life expands and is nourished. Every performance of duty, every neglect of duty, is an influence; tenderness and coldness, sympathy and indifference, act equally upon the young creatures; and, amid the common circumstances of life, associations are created, character takes form, tendencies develop in certain grooves, long before the understanding can grasp the reason for parental non-interference, or examine opinions for self-guidance.

Once more, then, true education begins with life, and its earliest phase must be in the hands that minister round the cradle.

CHAPTER III.

MOTHERS AS EDUCATORS.

When we speak of any home work, we necessarily imply that it is woman's work, and when we deal with young children, it is as evidently mothers' work. The whole of Froebel's system demands for its due application the mother's untiring love and watchful care; and it is sad to consider how much of its failure is probably due to the absence of such care, or to the want of intelligence in directing it. One great source of the misdirected, and so far wasted care of most loving mothers has been the notion that the management of young children might safely be trusted to mere good feeling, instinctive maternal affection, aided at best by a little common sense. But love, alas! has no warrant of wisdom; and common sense, when an efficient guide, really means sound judgment exercised within the range of familiar things. A man, for instance, of practical judgment among things of highest importance will often fail among comparatively trivial things of which he has no experience; his common sense would, in this case, be shown in declining to meddle with them at all, or in choosing the right person to help him. But the ignorant are hopelessly unaware of the futility of ignorance; they have no perception of their wants, and thus "fools rush in where angels fear to tread." A person of practical

judgment, as said above, will refuse to undertake work that he does not understand; but what if it cannot be refused? And that is the case of the mother's task in education, and in infant training above all. Fit or unfit, willing or reluctant, the task is hers, bound upon her by the supreme law of nature. By all that is dearest to her, by all that she holds sacred in her earthly life, by all the responsibility of religious duty to her husband, to her own self, to God, to society, to the helpless creature in her arms, she owes the discharge of that duty; and *she can throw it off upon none. She may get help; she can get no substitute.*

Whether we are concerned, therefore, with the Kindergarten at home, or under its usual school form, we still presuppose the watchfulness and intelligent support of mothers. Those who should imagine that, by placing their children for a few hours every day under Kindergarten management, they will reap the real benefit of Froebel's system, are in a fatal error. They do comparatively little good to the children, and an immense mischief to the system, which gets from society the credit of their shortcomings.

So long as nursery cares are supposed to require only watchfulness over the most obvious physical well-being, young mothers can, it is evident, very soon acquire the needful knowledge, or safely delegate the care to more experienced persons; but if once it be recognised that education itself begins by the cradle, that nursery cares are in themselves a part of education, then a whole different order of ideas enters in, everything is seen under a different aspect, and, though the outward routine may be unchanged, it is evident that it must be followed in a different spirit, and that a ruling intelligence is needed to order all the details to a definite, a far-reaching purpose.

Should the time ever come when the consideration of fitness for the duties of the new life about to be entered

upon shall influence men or women in their views of marriage, then this one paramount duty that marriage is likely to entail upon them will take a different place with them from the beginning. The care of education will not come upon them as an unexpected interruption to the enjoyments of society, as troublesome addition to expense, demanding retrenchment in things of more social importance, or even as the necessary business of later years, to be then seriously attended to, lest boys should fail in examinations, or girls be eclipsed in society. But meanwhile, time, as usual, will not wait; the child is born into the world, and the thing least prepared for it, in general, is the brain or conscience of either father or mother; yet it claims to be cared for without delay. Physically, morally, intellectually, the atom of humanity will expand and grow daily; all the possibilities of human life and action enfolded in that scarce conscious being will be influenced by the care or the neglect that meets its first awakening to intelligent existence; and the difficulties have not been thought of in nine cases out of ten. The very slight sketch given in the last chapter suffices to show in how many ways the unfolding needs to be watched, how little leisure there is then to acquire the knowledge that is immediately wanted. The necessity of physical care is at least recognised; no one thinks lightly of the right formation of the limbs or organs of sense, or says of the functions of the stomach, or of the action of the infant's lungs or heart, as they do of mental phenomena, such as temper, likes and dislikes, tendencies in various directions, &c., "Time enough to attend to these things later." Few are so ignorant as not to know that the seeds of disease may be sown by neglect; but the germs of mental disease, the conditions of mental health, they do not believe in. Till, however, these things are seriously considered, early education can never take its right place, nor capacity for

Light l mate o Parent Duty.

conducting it be properly cultivated. For twenty years and more has Herbert Spencer advocated in the strongest language—and, alas! how vainly—the necessity of direct systematic preparation for the parental office; and he extends the duty to both sexes. "Seriously," he says, "is it not an astonishing fact that, though on the treatment of offspring depend their lives or deaths, and their moral welfare or ruin, yet not one word of instruction on the treatment of offspring is ever given to those who will by-and-by be parents? Is it not monstrous that the fate of a new generation should be left to the chances of unreasoning custom, impulse, fancy—joined with the suggestions of ignorant nurses, and the prejudiced counsel of grandmothers? If a merchant commenced business without any knowledge of arithmetic and book-keeping, we should exclaim at his folly, and look for disastrous consequences. Or if, before studying anatomy, a man set up as a surgical operator, we should wonder at his audacity, and pity his patients. But that parents should begin the difficult task of rearing children, without ever having given a thought to the principles—physical, moral, or intellectual—which ought to guide them, excites neither surprise at the actors, nor pity for their victims." *

In another place he says, "Some care is taken to fit the youth of both sexes for society and citizenship; no care whatever is taken to fit them for the position of parents. While it is seen that for the purpose of gaining a livelihood an elaborate preparation is needed, it appears to be thought that for the bringing up of children no preparation whatever is required. While many years are spent by a boy in gaining knowledge of which the chief value is that it constitutes "the education of a gentleman," and while many years are spent by a girl in those decorative acquire-

* *Education, Intellectual, Moral, and Physical*, by Herbert Spencer, chap. iii.

ments which fit her for evening parties, not an hour is spent by either in preparation for that gravest of all responsibilities—the management of a family. Is it that this responsibility is but a remote contingency? On the contrary, it is sure to devolve on nine out of ten. Is it that the discharge of it is easy? Certainly not: of all functions which the adult has to fulfil, this is the most difficult. Is it that each may be trusted by self-instruction to fit himself, or herself, for the office of parent? No; not only is the need for such self-instruction unrecognised, but the complexity of the subject renders it the one of all others in which self-instruction is least likely to succeed. No rational plea can be put forward for leaving the Art of Education out of our *curriculum*. Whether as bearing on the happiness of parents themselves, or whether as affecting the characters and lives of their children and remote descendants, we must admit that a knowledge of the right methods of juvenile culture—physical, intellectual, and moral—is a knowledge of extreme importance. This topic should be the final one in the course of instruction passed through by each man and woman. As physical maturity is marked by the ability to produce offspring, so mental maturity is marked by the ability to train those offspring. *The subject which involves all other subjects, and therefore the subject in which education should culminate, is the Theory and practice of Education.*"

That, after this joint admonition to both parents, Spencer should give the prominent position to the father, even during early education, might be expected from his low estimate of the capacity of women. The mother is the fool of the family, in all his illustrations of domestic management; but we may forgive him this for the sake of his wise words of warning and counsel to his own sex, who are so seldom reminded of home duties. Nature herself, as it seems to me, has decreed that during infancy and

early childhood, at any rate, the largest share of actual management, and therefore of responsibility, must be the mother's; and I would add that, with due regard to the highest influence of both parents, she can by no means be made to hold a subordinate position in matters relating to her children. Whatever the father's views or capacity, a large proportion of his time and energy are generally due to some work out of home, and, however powerfully he may aid by his knowledge, by his moral qualities, and especially by the immense support of community of action and purpose, he cannot effectually manage details, and mars the work of the mother by meddling with them. All the main lines should be laid down in agreement, and, where the work is dear to both, the results will naturally be considered together; but the mother must feel that the care of the child's daily welfare and well-doing is in her hands, that she cannot discharge it even upon her husband, and ought not if she could.

The Preparation Required.

In truth, what mothers have been most deficient in for the due working out of their heaven-born mission is not the sense of duty—still less the love; but, as said before, the sense of its real importance, and knowledge fitting them to fulfil it. It is not wonderful that it should be so, since, till lately, women have been debarred from knowledge; and the education of children, so far as it comes within their immediate sphere, was placed, more or less, on the same line as cooking. But now those days are passed. All who care for knowledge may acquire it, and the interest lately stirred for Froebel's system affords an additional spur to them to study what belongs to education; for he, at least, never ceases to insist upon the natural position of women as educators of the race—as those who must lay the foundation for whatever school and university may achieve in later years.

Let us then look a little more closely at what the

knowledge is that will be required for this purpose. That mothers should study something of the laws of health, though a too often neglected axiom, is hardly disputed by any thoughtful person. The new value for intelligent nursing, which is one of the most valuable improvements of the present day, can hardly fail to entail the conviction that the prevention of illness must require knowledge no less than its cure; and the fact that the presumed healthy children are wholly under the care of their mothers, while the sick-nurse has the advantage of medical advice to aid her, would tend to prove how much more even of knowledge and careful observation are needed by women in the nursery than in the sick-room or hospital. From these admissions to a recognition of the value of some study of physiology is but a step; and more and more, women are daily taking that step. And the more they study even the mere elements of the science in their application to education and domestic economy, the more they will wonder at the astounding ignorance which has been allowed, till now, to make such sad havoc in society. To quote Herbert Spencer's strong words: "To tens of thousands that are killed, add hundreds of thousands that survive with feeble constitutions, and millions that grow up with constitutions not so strong as they should be; and you will have some idea of the curse inflicted on their offspring by parents ignorant of the laws of life." **Physical care.**

The very rapid sketch given in the last chapter of the first beginnings of mental training will, it is to be hoped, suffice to show that none can meddle other than mischievously with education, who have not mastered the elements of mental science, who have not knowledge enough of the mental constitution to watch intelligently the budding of faculty, the germ of tendencies that may develop for good or evil according to early direction, the symptoms of intellectual activities and of moral sentiments **Mental Training**

and emotions. "Grant," says Spencer, "that the phenomena of intelligence conform to laws; grant that the evolution of intelligence in a child also conforms to laws; and it follows inevitably that education cannot be rightly guided without a knowledge of those laws. To suppose that you can properly regulate this process of forming and accumulating ideas without understanding the process is absurd. How widely, then, must teaching as it is differ from teaching as it should be; when hardly any parents, and but few tutors, know anything about psychology." And how far more, may we add, will education as it is differ from education as it should be! Children do undoubtedly in many families grow up, and become powerfully influenced for good, in the presence of pure and upright example alone; but we cannot give to such influence the name of education, just because it is without the distinct aim, the purpose ordering all things in the present towards future growth, which is the characteristic of moral and intellectual training. It is day by day work, struggling after the light, but rather fending off evil than consciously laying the foundation of lasting good; and thus affords no argument against the necessity of study that will fit the parents for the more thorough and systematic performance of their important task.

With regard to women, that preparation will doubtless be provided for whenever society shall have recognised education as the most solemn obligation of one generation to that which succeeds it, and shall therefore recognise also the position of women as educators by virtue of their natural vocation. We may then hope to see the studies needed for early training placed, as a matter of course, in the curriculum of all girls' schools. And very little consideration will show, not only that other desirable acquirements need not be neglected, but that the whole education would be improved by the introduction of one central

interest, one definite direction given to various studies now pursued in a desultory manner. The changes or additions need not be many, for the subjects specially needed for Kindergarten training, which we may take as the standard for any who would prepare to become educators, are elementary geometry, drawing, and the first principles of music and vocal singing; the elements of natural science, including physiology, botany, and general physics; the elements also of mental science, some acquaintance with theories of education and their history, at least in modern times, as affecting our own views and practice. Now, if we look a little more closely at this apparently formidable list, we find that, till we come to mental science, there is nothing new. Drawing and vocal music, such as we require, are taught in every school; so also do geometry and elementary science form part of any tolerable curriculum. Scientific teaching in schools still lacks purpose and system; but its importance is no longer overlooked. It fails most in not distinctly recognising what the character and what the aim of such teaching should be for the young, that elementary study does not mean dabbling in this or that subject, but thorough knowledge of principles and leading facts. What we have to learn and to teach is some correct notion of our relations to the world around us, and of the influence of external nature upon us; and bearing this in mind will sufficiently show the futility of desultory study, or of attempting, in an elementary course, to isolate one subject. The only real novelty, then, which would be introduced into school teaching would be the outlines of mental science as affecting intellectual and moral development, and these treated practically, less according to modern methods than as the older Scotch writers, Dugald Stewart especially, treated them; the application to education being kept prominently before the student's mind. This, together

with the history and theory of education, would naturally be among the latest studies. It would be congenial to a large number of girls, as we may see by the many who take up such subjects in their college course, and it would also link itself with much that has gone before, casting a new and vivid light upon literature, history, and political economy.*

Thus, as regards school-work, the change that would be so important, as tending to prepare girls for the most momentous duty of their future life, would not be great. As before remarked, it would be less in the amount of new study than in the definite direction given to the whole. One more addition only I would suggest, which would be that the elder girls should be encouraged, by all means that reward and public opinion can bring to bear upon them and their parents, to take some work as assistant class-teachers during their last year at school, or immediately afterwards, either in a Kindergarten or among the youngest pupils in their own school. Thus they would acquire such notions of practical work, added to the study, however slight, of necessary subjects, as would enable them by private reading to complete their own preparation for the mother's office; or, if intending to be teachers, to enter upon their professional training with chances of success far beyond what they have now.

* It may be said that in laying down so long a course of school studies, we consider one class of society only; whereas education, according to our theory, should be a universal study for women. No doubt this is true; and girls who are forced to leave school early will in this, as in other respects, be imperfectly cultivated. But this is only another consequence of an inevitable condition. It must be our business to make the school course really complete for those who can afford to take it. When this has been done, and public opinion begins to bear upon the subject, means will be found for helping those who are less favourably placed. As questions of hygiene and domestic economy are now introduced into popular lectures and classes, so will it be with educational subjects, when it is recognised that the latter no more belong exclusively to the professional teacher than the prevention of disease to the doctor.

It was Froebel's strong sense of the great importance of that earliest phase of infant training, which was the subject of our last chapter, that made him feel that if education were ever to be placed on a sound basis—were ever to become one system instead of a succession of different periods of instruction, more or less desultory, women must awake to their duties as educators; since, at the age there considered, children must necessarily be under maternal care alone, varied only by that of attendants who depend, for any notions of education they may bring to bear on nursery management, on the instruction given to them by the mother. The case is not much altered later by the question of the children being sent, or not, to a Kindergarten at three years old. If they are not so sent, and Froebel's system is to be followed at home, the mother must enlarge her knowledge of both theory and practice considerably, or engage a trained teacher. If, on the other hand, the children attend a Kindergarten, they still spend most of their lives at home. They return after a few hours, bringing their little stock of new ideas, interest, and occupations with them, and if the life at home be such that they are unable there to move on in the same groove, to strengthen the same habits, and knit closer the same associations, there is a confusion and disruption of the feeble mental life that is most prejudicial. So much knowledge of Froebel's principles, therefore, and of their practical application, as will enable the mother to regulate according to them the home life of the children, and to give some primary instruction to attendants—this, in addition to the general study of education, is quite indispensable. The want of it is, doubtless, the cause of the partial failure of the system in so many quarters where everything should have been favourable to it. The inevitable want of it, among poor mothers, explains the increased difficulty that popular Kindergartens have

to struggle against; as all schools have, in their degree,* to suffer from the moral and intellectual deficiencies of uncultured homes; a remark to be extended alas! far beyond the range where the want of culture is unavoidable.

But if so much is needed to enable the mother to aid and to supplement the work of the Kindergarten, it is obvious that if she purposes doing that work at home and without a thoroughly trained teacher, she must give far closer study to the subject, and especially, as I have said above, to the principles of the system. She should, of course, be familiar with the practice, but, in the case of being really unable to go through a course of proper training, she may do much, when once imbued with the principles, by careful study of the best manuals pursued with the *gifts* in her hands; teaching herself with them as she would teach a child, and learning each of the occupations herself, till she has acquired a certain amount of facility and dexterity in each, and especially till she knows the value of each—why it is used, what its educational purposes, and what, when driven to make a selection on account of some of the differences that must prevail between home and class teaching, she should choose as the best fitted to the circumstances. In all departments of

* Intelligent nurses for that most important part of their office which is as strictly educational as that of the mother, will only be found when the preparation of young girls for their future maternal duties is recognised for every class. We cannot give the same knowledge to elementary school pupils at twelve or fourteen as to high school pupils at seventeen; but there might be practical lectures given in all such schools to the elder girls on the management of little children, both physical and moral. They might, with some encouragement, be made to attend infant school or Kindergarten classes for a time. Village lectures might be given by educated women to their poorer sisters, or by lecturers versed in the subject—as instruction has been given in many places on domestic economy and on the fatally un-English art of cookery. In short, when once the training of women as educators comes to be recognised as a national obligation, means will be found.

education, the ignorant adopt one thing and neglect another, *according to convenience*; thus breaking up a system into purposeless fragments; those who have knowledge choose according to *relative importance*, or intrinsic fitness to the peculiar position.

I believe that, although children will miss at home much of the moral discipline of the Kindergarten, they can be thoroughly trained in the spirit of Froebel's method, if a fairly intelligent mother, prepared by such general instruction as was indicated above, will take the trouble to fit herself for the special work, even under the unfavourable conditions here contemplated of absence of regular training. Should she not have gone through the general elementary course of mental and physical science, nor had her attention in any way directed to education, her labour will be greater. She must then take up those subjects—as unfortunately so many intended teachers now also take them up—together with the special Kindergarten subjects. She must acquire the knowledge and study the application of the knowledge at the same time. The work is hard, and if the help of proper instruction cannot be obtained, it is not only arduous, but difficult. But the motives are among the strongest that can stimulate human energy. Time is abundant if the preparation be undertaken for a first child, and every step in the study of infant nature will bring the student into better light for the next step, while the three years we suppose to be so spent in preparing the child for the Kindergarten will be a yet more valuable preparation of the mother for the task of conducting the Kindergarten training. She will have begun to see how one thing grows out of another, how the developing of one faculty, even in its earliest stages, leads the way to further development; and, by the time the baby has reached the dignity of sitting on its own chair at the little Kindergarten table, the mother will have reached the

necessary point of fitness to enable her to use the instruments of instruction she is about to place in the eager little hands.

Study, attention, and a sense of the value of what she is doing—these are indispensable requisites; and these, inspired by the earnestness of a mother's love, will assuredly do good work and achieve hopeful results.

CHAPTER IV.

FROEBEL'S FIRST AND SECOND GIFTS.

Froebel's Method.

THE most indispensable degree of culture and of special training that will enable the mother to undertake following out the Kindergarten system with her own children was indicated in the last chapter. What more she will need will come out by degrees as we follow her in her task. Subjects set down as part of a necessary course of study sound very formidable; when we come to the practice that illustrates the need of them, the limitations will at the same time become apparent. The home instruction may, of course, be conducted by a trained teacher; and this, supposing her to be well supported both with *earnest wish and intelligent comprehension* by the mother, is doubtless the best. The difficulties are then reduced to a minimum, being simply those which arise from transferring to two or three children of different ages the method designed for class exercise. But, since such an arrangement is very often impossible, I prefer to consider the case of the mother left to her own resources, as being that which requires most help in finding the right way.

One of the chief difficulties in all private education, as compared with schools, is that of the different ages of children of the same family. *Cæteris paribus*, the larger the school the better the teaching, because out of numbers

classes may be formed in which age and average intelligence shall be fairly equal; there is thus no waste of teaching power, and, what is more important, no waste or misdirection of effort on the part of the children; no fear lest one should be almost unduly strained, while another is partially idle, feeding his conceit with the sense of his easy superiority. This difficulty must be encountered alike by the mother or the governess; but the latter may be presumed to be more able to meet it. It is so desirable, however, to have something like a class that it is worth an effort to make one, especially wherever there is a trained governess. This might be done by admitting some poor neighbours' little ones, and thus giving them the advantages that the Kindergarten instruction offers above the infant school, and adding the animation of numbers to the home schoolroom. Or sometimes, again, there may be other gentlemen's families within reach, in which the opportunity of possessing this advantage for the children might be appreciated. In short, there would probably be found means in one way or another to do a kindness to others, while securing a benefit at home. If, however, the mother be alone to undertake the task, she will probably not feel equal to such increased labour and responsibility, however desirable the result; and we will therefore suppose her to begin with two or three children of her own, who at best will vary from two and a half to five years old. The latter is distinctly beyond the right time for beginning, but still much may be gained if due care be taken to adapt the new method of instruction to the child's mind, which has already imbibed many notions, true and false, and formed habits and associations probably different from those the Kindergarten is intended to cultivate. In the more favourable case of younger children, if the mother has really studied Froebel's system, it may be supposed that the first germs of in-

tellectual faculty, the first indications of moral qualities, will have been watched, and the physical development aided by such intelligent care as we have spoken of in our second chapter.

The material needed for the commencement of Kindergarten work is not large. First, a low table for the children, ruled distinctly in squares, the purpose of which will soon become apparent; a bench of appropriate height, or rather, in this case, two or three little chairs, that the children may face each other; and a box containing the object of the lesson for each child.* The mother, if not duly trained to her new task, will no doubt have made a special study of the particular lesson she is about to give, and will perhaps have a book of songs at hand; but the less she uses a book when with the children the better. The form of spontaneous exercise and amusement which Froebel gave to his teaching, and which all his exercises are calculated to assume, is that which excites children's interest and keeps their attention alive.

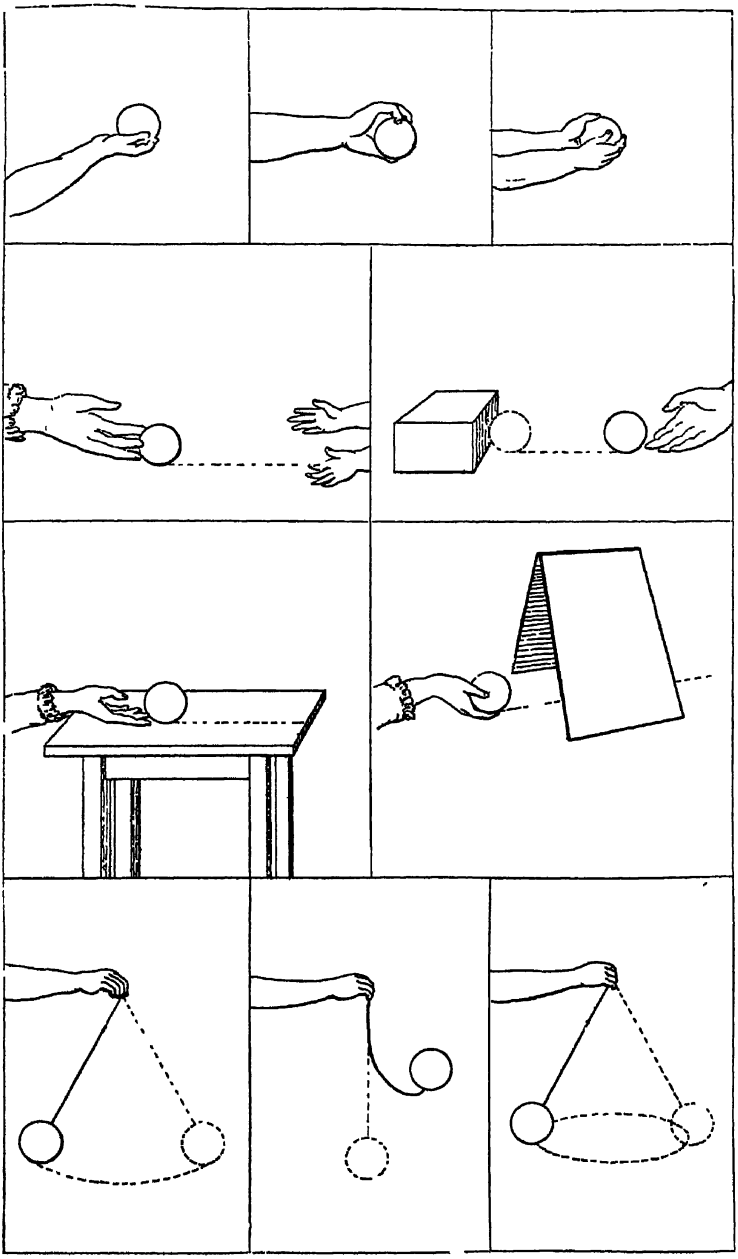
First Gift.†

From the large box of Froebel's toys one small box is brought and opened on the table. It contains six coloured balls of equal size (1⅝ inches in diameter). They are soft, and the colours are those of the rainbow. With a class the whole six balls would be distributed, perhaps another box required; but with two or three children the different colours may be given successively to each, which would be another amusement to them. The instruction conveyed while playing with these balls is manifold. The teacher bears always in mind that simple observation is the first faculty awakened in the infant. It notices objects, and to make that notice become observation in the stricter sense is the

* The boxes of K. G. toys are to be got in many places; the best I am acquainted with in England are from Meyer's in Berners Street. They contain the various gifts in separate boxes, and also specimens of the occupations, with implements, and a very slight manual explaining them.

† See diagram, p. 45.

purpose of the earliest instruction, as the next will be to lead the observation to discrimination. For instance, a child would at a very early age *notice* these balls. It is then led, by fixing attention for a few seconds, to observe their soft texture, their size, their bright colours; a step more, and he is brought to distinguish the one colour from another, to seek the same colour on some other object, to distinguish the softness of the ball from the hardness of the box, etc. It is by these three steps in the art of *seeing correctly* that the natural faculty of observation is trained for its important office of apprehending knowledge of outward things; and it is because, in ordinary education, little or no pains are taken to give that first fundamental discipline that children grow up seeing, but not observing; ranging from object to object, but not discriminating. Lessons in motion are among the most useful that are given with the ball. It may be placed on the hand, or under the hand, or in various relations to other objects. It may be rolled along the table, first in one direction, then in another; and the word expressing the direction—to the right, the left, across, above, below, will be given to the child, and occasion made that will call for his using the words correctly himself. His vocabulary is thus increased at the same time that he is taking his first lesson in precision of movement. Other modes of motion are taught also, by attaching a string to the ball and moving it up and down, swinging or jerking it, or making it spin round; and still the same process is repeated of giving the correct words for the thing done, and leading the children to take pleasure in the new acquisition and in imitating the movements themselves It will be a variety of play if they perform bodily some of the movements given to the ball—running forward, turning back, right and left, round and round, jumping as the ball springs, swinging their arms as the ball makes a pendulum



FROEBEL'S FIRST GIFT.

motion. When somewhat older children are playing, other forms of motion may be compared with that of the ball. The movement of different animals may be brought into consideration, the motion of trees swaying in the wind, or, as occasion may serve, of the waves rolling in upon the shore. One great principle of such instruction is that every lesson learned with the objects the child can examine and handle should be illustrated, when possible, from external nature, thus confirming into habit the child's natural delight in, and curiosity about, all natural sights and sounds; ever remembering that, while the child *sees* and is *curious* by nature, it belongs to us to lead him to *observe* and *inquire*—the two fundamental processes of all acquisition of knowledge, from the simplest to the most scientific.

When the short lesson is at an end, it is often well to let the children amuse themselves after their own fashion with the gift that has been used; and in home instruction an interval so spent by the child of one age may be utilized for the purpose of giving special attention to another—more help to a younger one in understanding what has been done, or a little more extended illustration to an elder who is able to seize some relations or analogies it would be useless to point out to the little brother or sister.

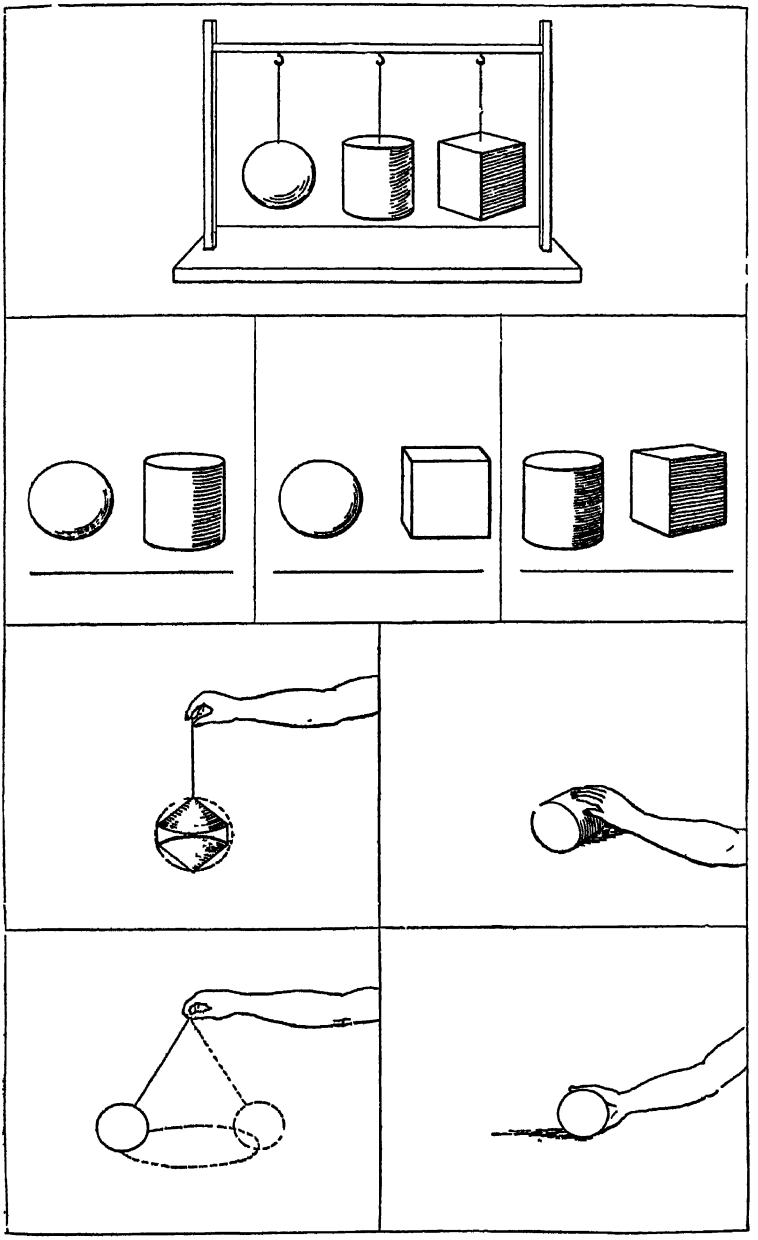
Second Gift.

Froebel's second gift consists of three objects, enclosed, as before, in a little box. These are a ball, a cube, and cylinder;* the first larger than the soft balls used before,

* The short space at my command makes it impossible to give many diagrams, or to quote the appropriate songs for the games mentioned. I shall therefore refer the reader to more detailed practical manuals, and I do not know a better one in English than Miss Gurney's *Kindergarten Practice*, translated from Köhler, and copiously illustrated with diagrams used in the original work. Nothing, as I said before, can make up for actual practice in a Kindergarten, or, at the least, complete familiarity with it as a looker-on; but such a book as this always at hand will give essential help, and if the lesson be well considered in private beforehand there can be little fear of serious error.

and of wood; the other two introducing to the children's notice wholly new forms, and with this peculiarity, that the cube, with its surfaces, sides, and corners, is different in every respect from the ball; while the cylinder participates in some particulars of the shape of both cube and ball, and thus stands as a middle or connecting form between the two. In using the first gift we give lessons of colour, of number, of form, and of motion; with this second gift colour may or may not enter, as the three objects are made of the same wood; number will come in as before; and likewise in comparing the objects, the two flat surfaces of the cylinder with the four of the cube, &c.; motion will be still further illustrated by new ball games, the children's hands being now further exercised by the rolling and spinning of the cylinder, and by the contrast between the firm position of the cube as compared with the ball, the different manner in which it must be moved, turning it completely over from one surface to another, &c. We make here a step or two in advance in learning the art of seeing and comparing. As little as possible should be directly taught to the child; but, while his interest is all alive with the play of the moving objects, a few questions will make him discover for himself the similarities and differences of what he is looking at. The teacher then supplies the right words, and requires them from the children in subsequent games, and thus the childish observation is correctly labelled, so to speak, for future use. For instance, when the child is led to notice the difference between the faces of the cube and the upper and lower surface of the cylinder, he learns next to call the one a square, the other a circle; and it is as easy for him to remember the word *circle* as *round*. There is thus less confusion about it in present use, while it stands ready in the child's memory for important future uses.

It is obvious how many points of comparison are offered



FROEBEL'S SECOND GIFT.

KANSAS CIYT
PUBLIC I IBRARY

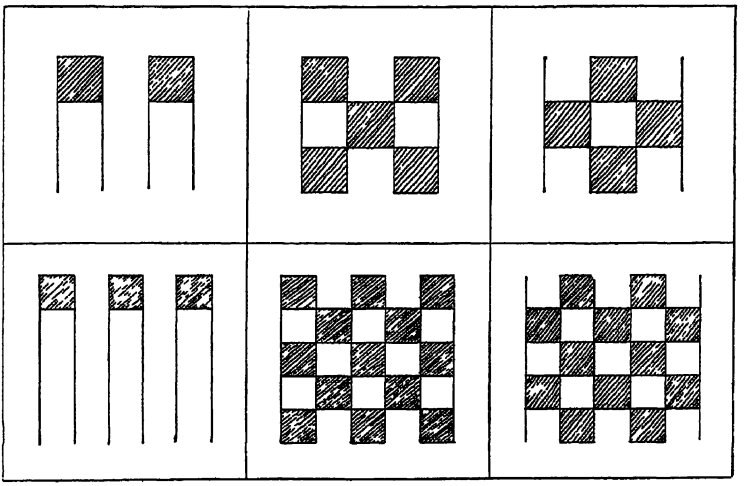
by the three objects of this second gift; resemblances and differences are equally striking. Then the child will find great amusement in extending his observations to objects around, seeking out square or cylindrical forms, or circles, among things already familiar, but never before noticed for the peculiarities which now give them a delightfully new interest. The cube is found to resemble mother's workbox; it has sundry points of likeness to her footstool, etc. The ball is like and unlike the balls we had before; its special form is the same, and the same likewise as the big brother's cricket ball, and very like an orange, or the coral beads of baby's necklace, or the peas just shelled for dinner; and yet all these are different in size, in colour, in texture. The cylinder, again, is like the garden roller or the cook's rolling-pin, and yet like again in some things to the glass tumbler. The child will look about it, and find the same form in an unsplit log, in a piece of candle, and so on; being throughout led to discover for himself the differences amid the likenesses, the points of likeness amid differences, coming thus gradually to realize what it is that he finds actually similar or dissimilar in each. The student of science will recognise in these baby lessons the first steps in all accurate scientific observation, and, if he has been used to teach, he will also recognise the value of introducing thus early this A B C of method, for he knows right well how the want of any such accuracy increases the difficulties he has to encounter with his pupils at every stage of learning.

Froebel Occupations.

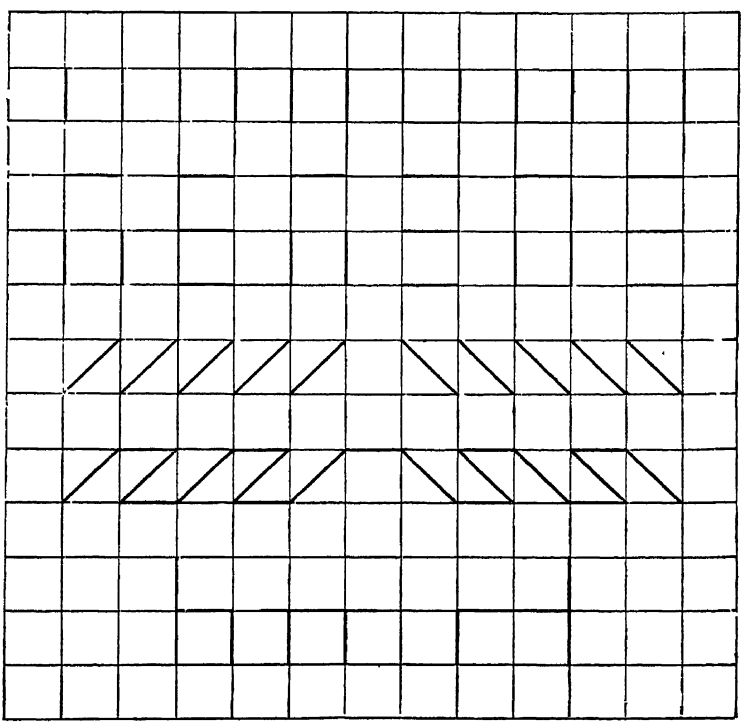
Very young children who have not got beyond the second gift are probably little fit for any "*occupation*" properly so called, any work produced by their own fingers; yet we do see little things of three years old beginning to plait paper, and thus entering upon a large new field of instruction. The little mats for this work are furnished ready prepared in the box of Kindergarten toys. They

are from four to six inches square, made of stiff white or coloured paper, and slit at intervals in one direction from within half an inch of one edge to the same distance from the opposite edge. Bands of the same width of the bands thus formed, but of another colour or white, are given to the worker, and these are passed under and over the fixed bands at intervals, according to the pattern to be produced, and the variety of such patterns is very great. It is obvious that the work, simple as it seems, must be done with great precision, and by its means the child learns not only to observe, that is, to see accurately, but to work accurately. The paper-plaiting admits of no careless performance, such as the irregular, too short, or too long, or crooked stitches that mark the beginner in the art of sewing. The paper must be passed under and over, straight and close to the line already laid; it must not be pulled, or it will tear; it must be woven regularly according to the rule given, or the whole thing will be so ugly that the child's eye at once detects something wrong, and thus not only perceives its own failure, but is awakened to the sense of the beauty of symmetry from having missed it.

Drawing also may commence at a very early period, beginning with mere lines—upright, horizontal, and diagonal—drawn with a pencil on paper, ruled in squares, like the table. It is not beyond the power or intelligence of a very young child, who learns important lessons by its means. Accuracy, so continually cultivated in the Kindergarten, takes the first place. The child must observe accurately, reproduce accurately, for the regular lines and intervals traced on his paper allow of none of that *à peu près* which is so easy in learning to write; the child's hand acquires firmness, his eye becomes surer; and when, after making certain lines at certain distances, he is made to reverse their order, and is presently left to do this by himself, his senses, attention, and intelligence generally



MATS



DRAWING.

are called upon for a harder exercise than they have ever made heretofore, and yet every step has been so gradual that there is no consciousness of effort. Some children can begin to mould with clay as early as they could begin drawing or paper-plaiting, and it is an exercise that generally affords intense delight. The teacher models a ball; afterwards she will from the ball produce an apple or an orange; or she will make a leaf, or some common object in use, a pencil, a book, etc.; and the children will first copy her work, then reproduce objects that catch their fancy, and thus taste the first delight of creative activity, to which ordinary education throughout its course makes no appeal, and which yet is one of the most characteristic of human faculties, and one most important to the welfare of mankind.

In the home Kindergarten independent occupation should begin as early as possible, thereby affording the mother the time she will often need for attending to an elder child who has begun some more advanced work. This great disadvantage of having to give separate instruction cannot be avoided, and will have to be met by arrangements and combinations from day to day. Great help might be derived from having a young assistant, who should be trusted to look over what the younger child is doing while the mother is occupied with the elder; and much good would result from the practice of taking a girl who has finished her course at an elementary school, giving her some instruction in Kindergarten work, and then employing her as an assistant; when she would be gradually learning more, and training for that degree of familiarity with the elements of the system in its principles and practice which I trust will, ere long, be sought in all nursery attendants. No mother of a family will find she has spent time or money in vain who helps to train a girl in this manner to become a nursery-maid of a very different

order from those to whom we have trusted children up to this time; and the help that such an assistant may give when little children have to be watched is considerable. Sedentary occupation should not be carried on with very young children for more than fifteen, or, at the most, twenty minutes at a time. The natural instinct towards active movement and noise prompts the restlessness which we complain of most unreasonably, for it is caused by our overlooking the nature of the creatures we have to deal with.

Froebel has made his gifts so amusing to children that they forget they are learning many a lesson through them; and, when the time comes for more active amusement, he has so regulated a system of games that the play becomes educational, and the pleasure of moving to music, which is very great in itself, introduces the children to rhythm, and time, and order in combining their movements with those of others. It is curious how much is gained from merely moving with quickness and precision together and at the word of command. In the games which form so important a part of Froebel's method, the help of a young girl such as I spoke of before will be still more valuable than for the work. Nowhere will want of numbers tell so much as in the games and gymnastics. What is fun when many share it is dull for a few—perhaps for two only, and of different ages—and the teacher must herself manage to throw spirit into it. Froebel's *Mutter und Köse-Lieder*, either in German or in Miss Lord's translation, will be the mother's best help in deciding what she can do in the way of games and exercises* suited to the age and the number of children.

Stories. Finally, one most important adjunct of Kindergarten

* Miss Heerwart's music for the Kindergarten, and her paper on Froebel's *Mutter und Köse-Lieder*, published in a volume of Kindergarten essays by Sonnenschein, will also be found useful.

work, that of story-telling, belongs to every period. Never yet were children found who did not delight in a story, and never was the advantage to be derived from this taste so systematized into a valuable means of education as in the Kindergarten. This all who have studied the system or watched its working are aware of, and we shall have to return to it later. I would only remark that perhaps in this matter home education may regain what it loses in other directions, because the mother's stories will always be the best prized by her children, and the better adapted, if she make it her care, to each taste and disposition. The stories to be told at this age are a small matter apparently, but they are a powerful means of instruction. It is by hearing speech that children learn to speak. That great gift of language is the common inheritance of the race; but when we see how poor it is in its uses and its beauty to the bulk of mankind, we can measure what education does for us in this respect—and not the education of schools, but that of home. Books teach much, no doubt, but habit gives what they cannot teach; and the ear accustomed in home life to certain intonations, at once full and delicate, as should be the speaking of refined and cultivated people, has acquired without effort a standard of excellence which study will not reach. In the very beginning we are aware of the difference in children belonging to different classes of society; nor is it the ear only that is exercised and trained to more delicacy, but the vocabulary, and consequently the intelligence of words and things, is immensely superior in the child brought up amid cultivated surroundings. He learns, without knowing how, the use of terms his poorer brother will have to gain from books, if at all. Talking to children is therefore a great means of intellectual instruction, not in the course of direct teaching, but in pleasant chit-chat stories, illustrations in

answer to questions, pointing out objects concerning which we should be glad to elicit questions, &c.

Moral Influence.

And while the intellectual discipline of the earliest Kindergarten exercises is thus continued by means of pleasant talk, the first moral training is enforced by the same means. It can be only a word here and a word there, but they point the way we wish the infant mind to turn. They make the first light impressions we hope to strengthen: they begin to bring together the ideas or the sensations we hope to link in a lasting association. It must all be as far from set discourse as possible, but it must be addressed with subtle sympathy to the newly awakened soul, touching its nascent capabilities as the objects presented around or brought together in the Kindergarten touch and draw out the nascent powers of the senses and the faculty of observing, and distinguishing, and remembering what has come before them. Emotion and fancy are there also, and the mother's story and her words—now playful, now for a moment earnest, or even sorrowful—are what bring these hidden forces to light, and make the unconscious child begin the higher life to which his human destiny calls him for weal or for woe. If the little child is to become a moral being, we must early appeal in him to something different, higher than that which his senses and understanding can apprehend. The very necessity of using authority makes it all the more essential to draw out the moral qualities that strengthen and elevate the character. What we want is not to subdue the will in children, or to hinder the growth of a vigorous individuality, but to train a higher will that shall voluntarily submit to the law of duty. Obedience, the foundation of childish morals, must in all healthy education be the fundamental habit of child-life—unreasoning, unquestioning obedience to parents and those acting in their name; but gradually, as the spiritual life awakens, as the

first germ of the sense of duty lifts its head, and love answering the love with which the young life is surrounded gains strength, the righteousness of the obedience is felt—not understood as a thing put into words and explained. but as the influence of nature is felt; and then every word that tends to associate love, and care, and power with God tends to make the relation between duty to God and duty to parents *felt* before it can be *understood.* Those who wish that children should be brought up without religion do well in bringing them up also without emotion or reverence. For love and reverence lead to obedience, and love, reverence, and obedience to earthly parents lead direct to the Father in heaven, and to listening to the voice of conscience as His voice to the heart of man.

Importance of First Period.

I have entered with more detail into the consideration of this earliest period of Kindergarten instruction than my narrow limits will allow me to do into later ones, which to many may seem more important; and it is just on account of the proneness so to judge that I have done so. This period, when so little can be taught, allows principles to stand out in bolder relief. When it is seen how rich later gifts and occupations are in the power of imparting elements of knowledge such as are valued in school education, there is danger that this should seem to be their purpose rather than the discipline of the faculties, which underlies and is the real life of the whole system. The young mother who has conscientiously studied what Froebel intended her to perform with the help of his first two gifts of the simple ball and cube and cylinder, with the first attempts at manual dexterity, the first active pleasure in creation of the fancy, has got hold of the root of the whole matter. She will see that it is no question of baby knowledge or amusement, which may or may not be of any use a few months later, but the beginning of a large work of preparation, doing something, indeed, for each day's profit or

pleasure, but leading to something more and greater for the morrow and all future morrows.

That the mother is educating herself as much as she is educating her child is specially true during that first period, because she is driven down to first principles, and must see that if there be any truth in their value, if the discipline of intellectual faculties, the exercise of active energy, be important at that age, it can only be on account of their importance throughout life. It must be the continuity of the task she is beginning which gives it a claim to occupy her thoughts and time, in a way which the old methods of amusing little children and keeping them somehow good and quiet till school lessons began, could not make upon her; and, once having grasped that view, she will be fit, or will make herself fit, to conduct the later Kindergarten training also, if forced to do so without help, and will have the right clue to guide her when obliged, as she may be now and then, to select a few points out of many, to neglect something perhaps from want of previous knowledge, or something else from want of time; for this also must be taken into consideration with home education without a governess. The mother has other cares, other claims upon her, and some compromise is often unavoidable; but the more she studies Froebel's principles in the simple surroundings of this first period, the better will she be able to make that compromise without sacrifice of what is essential. We shall return to this question, which is the very core of the difficulties that must attend the Kindergarten at home; and we shall be better able to appreciate it fully when we have taken a wider view of the practical system; but I repeat that the mother's real capacity for the task will be tested by the work of this first period, by her recognition of the important amid the outwardly unimportant; by her power of laying down the first lines where they only require to be strengthened and

drawn out, but never broken or changed, however complicated the branch lines that hereafter will spread out from them, however wide the fields of action and knowledge they may ultimately lead to. *The inner life, nature, and God, these are what education must bring into harmony*, and the key-note of that harmony must be struck from the first.

CHAPTER V.

MEANS OF INSTRUCTION THROUGH FROEBEL'S GIFTS CONTINUED.

My purpose in these pages, as I have said before, is not in any way to provide a new practical manual for the Kindergarten, but rather such an analysis of the system, in its parts and as a whole, as shall assist mothers in deciding what their peculiar circumstances will allow them to follow. The earliest portion I have dwelt upon in more detail for reasons already given, but now I propose to take a general survey of the means of training and instruction that Froebel has provided for us, and to examine briefly into the principle and uses of each.

The whole of the gifts and occupations have been divided into different groups—sometimes according to the subjects they may be made to teach, such as colour, form, number; and more often according to the nature of the objects used; as, for instance, solids, planes or surfaces, lines, dots, and shapeless material, to be fashioned by the pupils. Madame de Portugall, in her synoptical table, adopts this division, and Miss Heerwart, in her useful little pamphlet on the systematic order of Froebel's occupations, does the same; and subsequently adds a table in which they are placed according to "the aim of each

occupation." In this they fall into three groups, headed respectively—number, colour, form. But this appears to me to give too narrow a view of the scope of the occupations, even considered in the light of instruction only, while the wider and more fundamental purpose that they subserve in the discipline of the various faculties in bringing the latter into harmonious action and development, is by this classification apparently left out of account. Apparently only, as all who are acquainted with Miss Heerwart's work will be aware; but still I think a different mode of division will bring out fundamental truths more clearly, and be more useful for my purpose. I shall therefore venture to re-cast the groups, and to present the gifts and occupations as:—

First. Those which tend to develop the intellectual faculties, and to cultivate the senses as essential to that end.

Second. Those which are directed to the further cultivation of the senses and the awakening of the feeling of beauty, together with the exercise of creative energy.

Third. Physical training, embracing manual dexterity, so essential to all the exercises of the second group, and to the games. Next the games themselves, with their necessary accompaniment of songs and rhythmical movements; lastly, *oral instruction*, which is co-extensive with all the groups, and reaches beyond them to whatever tends to the cultivation of moral and religious feeling, to knowledge of nature and of human life.

The groups thus constituted cannot be absolutely parted off, any more than if we divide the occupations according to lessons of colour, of form, and of number; for the dominant purpose of one is found also in another, and the same objects serve for intellectual and for æsthetic training. But we keep, according to this division, loose as it still must be, the main lines of educational development

distinct; and I think this better, as I said before—especially for my purpose of assisting those who are not trained teachers—than adhering to the groups according to subjects, or those according to external character, more generally adopted.

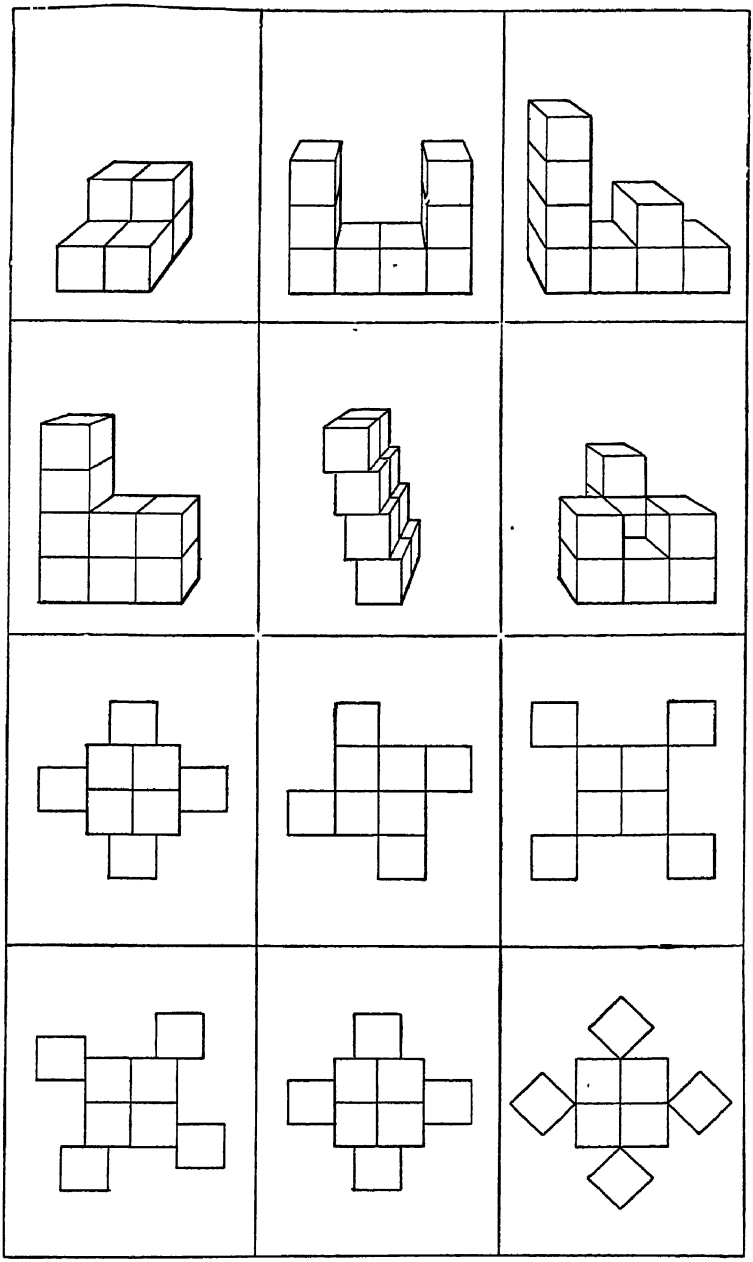
We have, then, now to consider the means offered by the Kindergarten for developing the intellectual faculties. And foremost in place and importance are Froebel's six gifts. Of these we have already considered two in the last chapter. The four that follow compose a series destined to carry on in a similar manner the training of the same intellectual faculties—such as observation, attention, perception of similarity and of difference; and, while doing so, to continue and enlarge the lessons of number, and to give the first notions of geometrical forms. Each of these gifts consists of a box, containing a wooden cube, which is itself, in each case, divided and sub-divided in a different manner, increasing in the variety and number of prisms.

Gift III. presents a cube of two inches, divided so as to form eight small cubes, the form already familiar in the second gift.

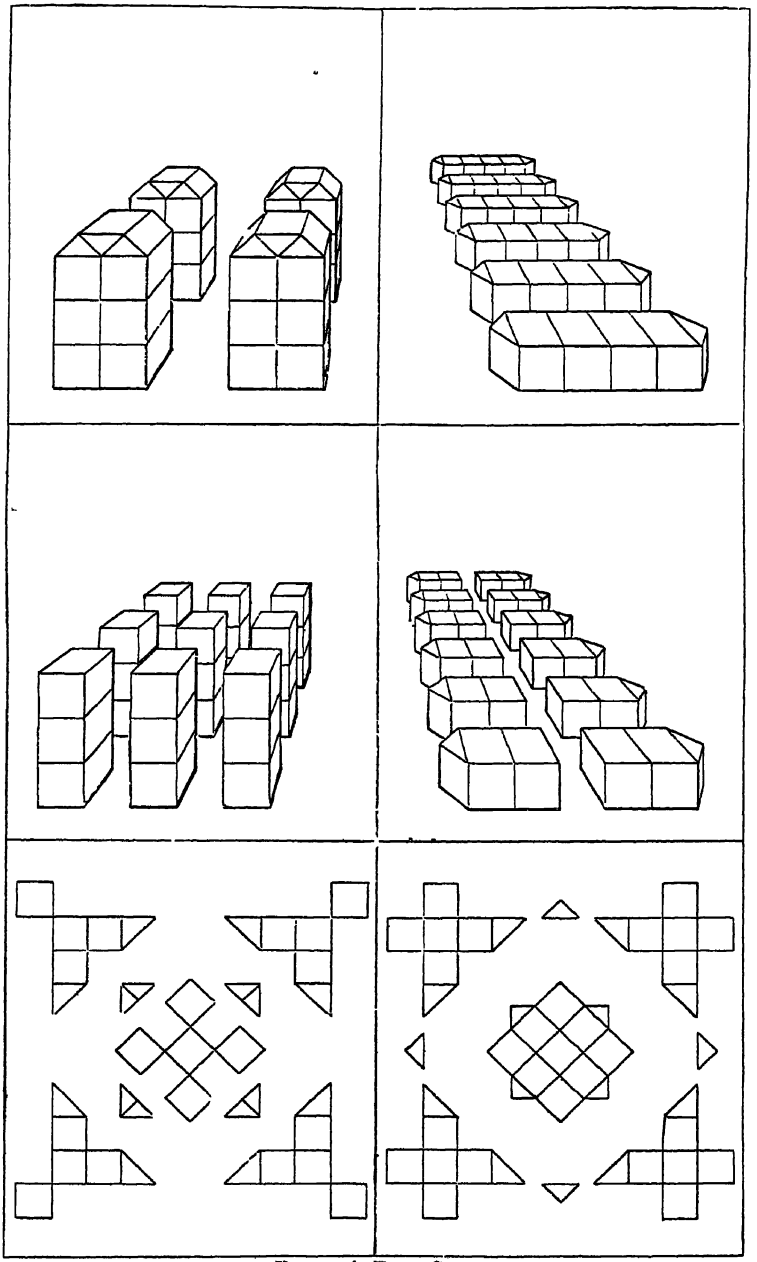
Gift IV. is a cube of two inches like the last, divided into eight oblong solids or bricks; thus introducing a new form.

Gift V. presents a cube of three inches in size, larger, therefore, than the last, and divided into twenty-seven one-inch cubes; three of which are again divided into halves, forming six small triangular pieces or prisms; and three into quarters, forming twelve smaller prisms. Thus we have again a new form, and a total of thirty-nine pieces, with which to carry on our lessons, and make a variety of combinations.

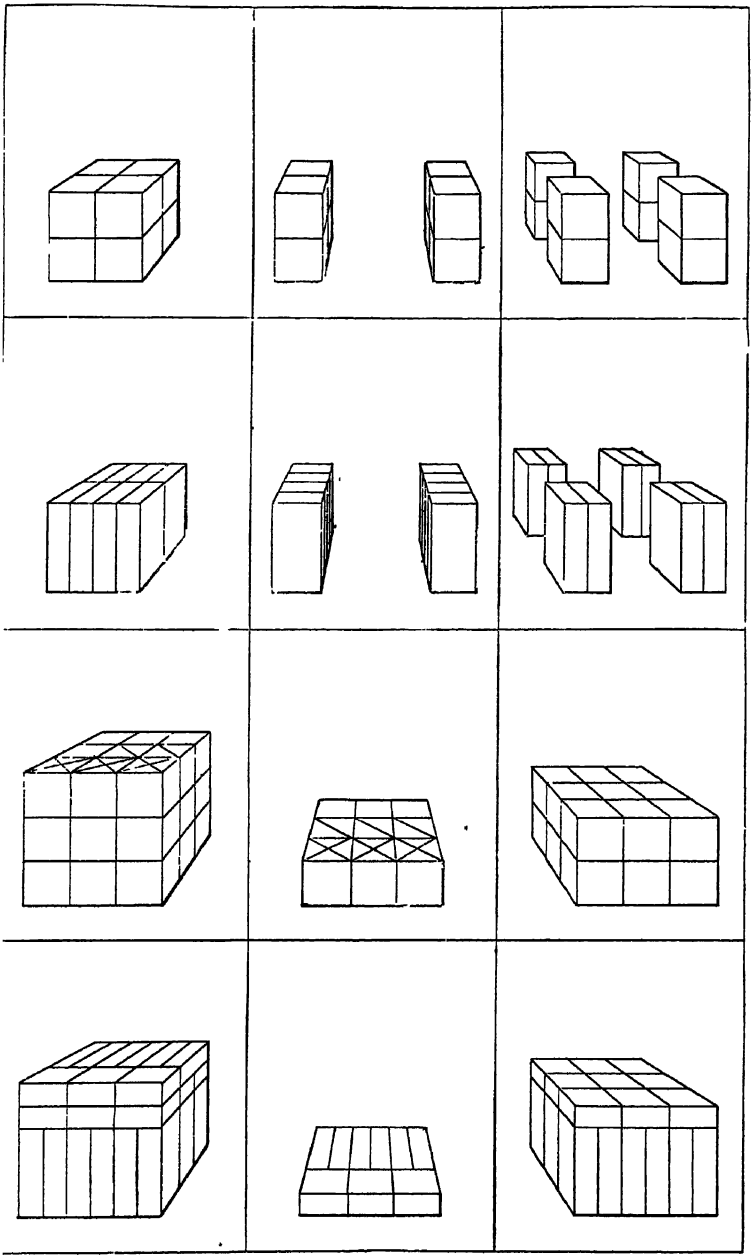
Gift VI. is a cube of the same size as the last, divided into twenty-seven oblong pieces or bricks; three of which are again divided in half, lengthways, so as to form pillars or long narrow bricks; and six are divided across, forming



FROEBEL'S THIRD GIFT



FROEBEL'S FIFTH GIFT.



FROEBEL'S FOURTH AND SIXTH GIFTS.

each two square tablets; thus introducing somewhat different forms, and giving a total of thirty-six pieces, with which each child is provided, as in the above cases also.

It will be seen at once that Gifts III. and V. bear a certain relation to each other by the forms of the pieces into which they are divided; and that the same is the case with Gifts IV. and VI.; the third and fourth introducing us respectively to the forms that will be again presented in the fifth and sixth. Each time, as we proceed from one to the next, we have ampler resources; and thus game and exercise are carried on according to Froebel's universal principle, from the easier to the more difficult, from the simple to the complex, from the few to the many; and, by means of these successive gifts, lessons graduated in difficulty are given in number, carrying the pupil, without effort and without rules, through arithmetic up to simple fractions; and in form from simple lines to geometrical figures.

Observation.

These lessons of form, which are so important a part of Kindergarten instruction, are not duly appreciated by those who attempt to practise the art of education without having studied its scientific foundation in the constitution and gradual development of the human mind. The first purely intellectual faculty that becomes active in the child is that of observation, and it is exercised upon all surrounding objects. It is by following this clue that we cultivate the faculty; whereas, if words form the staple of early instruction, we leave the real education from things to accident. According to any individual's power of observing and discriminating will be his capacity for acquiring knowledge. "The minuteness or delicacy of the feeling of difference," says Bain,* "is the measure of the variety and multitude of our primary impressions, and, therefore, of our stored-up recollections. He that hears

* *Science and Art of Education.*

only twelve discriminated notes on the musical scale has his remembrance of sounds bounded by these; he that feels a hundred sensible differences has his ideas or recollections of sounds multiplied in the same proportion. The retentive power works up to the height of the discriminative power; it can do no more." Froebel accordingly constructed a series of exercises upon objects that interest and amuse children, which leads them, step by step, to a wider knowledge of forms and a more accurate discrimination of their resemblances and differences. He says himself of this power: "The most delightful and fruitful of all the intellectual energies is the perception of similarity and agreement, by which we rise from the individual to the general, trace sameness in diversity, and master instead of being mastered by the multiplicity of nature."* It is often said by those who undervalue the Kindergarten, "Let children alone, and they will observe naturally without our help." No doubt; but will they so observe as to lay the foundation of a habit of mind essential to all their after study, making that study so much easier by the preparation thus made for it? That is the real Kindergarten question. It is just because the Kindergarten occupies children with what nature impels them towards that it is a true system; and because it turns the desultory impulse into a systematic discipline that it is truly educational.

This great importance of the observing faculty shows us at once the importance of far more careful training of the senses than is commonly given. Since all our knowledge of the outer world comes to us through their medium, their training should be preparatory to intellectual discipline, and with very young children it must accompany primary instruction at every step. The Kindergarten has been taunted with pretending to train the senses, and in reality

* *Menschen Erziehung*, p. 48.

caring for the sight alone. But nothing can be more unjust than this accusation; for, although the sight receives very great attention, hearing and touch are also objects of special care. With regard to taste and smell, it would be difficult to cultivate them educationally. Hearing is made more acute by every attempt to make children speak clearly and with a good intonation, and the music which accompanies all Kindergarten games gives distinct training to the ear for sound and time and rhythm alike. Almost every occupation of the Kindergarten which tends to improve the sight, cultivates also the more delicate perceptions of touch. As, for instance, when a child is engaged in paper-folding, he requires as much careful handling as correct sight to lay his papers straight and to make his pattern regular. The more delicate the operations requiring habitual acuteness of eye-sight, the more delicate also are the accompanying manipulations. In a word, eye and hand are trained together, as is the case in all the finer kinds of manual work, and the peculiarity of Froebel's occupations is, that they are calculated to give this training in a degree just fitted to the half-developed powers, both mental and physical, of little children.

Sight, Hearing, and Touch.

To return now to the gifts; the second introduced, as we saw in the last chapter, lessons in number, which, with those we are now considering, enter upon a much larger field, and extend gradually to addition, subtraction, multiplication, and division, practised rapidly and with precision, though without the torment of a single rule, and continuing in the same manner to fractions. Much animation may be introduced when the lessons are given to a class, where the children vie with each other in adding or subtracting their balls and giving the right number; by making little heaps of two and three and four cubes, &c., and counting the total; or, on the other hand, in dividing a given large heap into such smaller heaps as

shall leave nothing out, &c. This animation, which is a great help to pupils and teacher, must in a great measure be lost when two or three only are present, and probably of different ages. The game may then become a mere exercise or lesson, unless the mother possesses that happy manner with children which arrests their attention and stirs their faculty at all times.

Lessons of form in the Kindergarten begin, as we have seen, with the comparison of the different objects in the second gift, proceeding thence to the observation of surrounding forms; and a mere glance at the fourth, fifth, and sixth gifts will show what extension for the exercise of the same method of observation and discrimination is afforded by the variety of forms which they present. Through these simple appliances the child is led by his own observation of objects before him to knowledge of many geometrical facts and figures. Throughout the series, the eye and the mind are occupied with discerning different lines and angles and triangles; the correct names for each being also learned. In this series of gifts we have a large number of pieces, and they differ from each other both in size and in form. At first there are only cubes of one dimension; now we have larger and smaller ones; then we have oblong bricks, resembling the cubes in many points, differing in others; then the prisms differing in all points from both the above, except in having flat surfaces. One cube has been divided horizontally, and gives us two bricks equal in size one to the other. Another is divided obliquely, and gives us two triangular pieces, also equal one to the other. The pupil practically discovers for himself certain problems in different figures, and thus acquires familiarity and correctness of perception among simple geometrical problems, to be approached later in the abstract. The teacher must, of course, be acquainted with the latter mode of dealing with these. Some knowledge

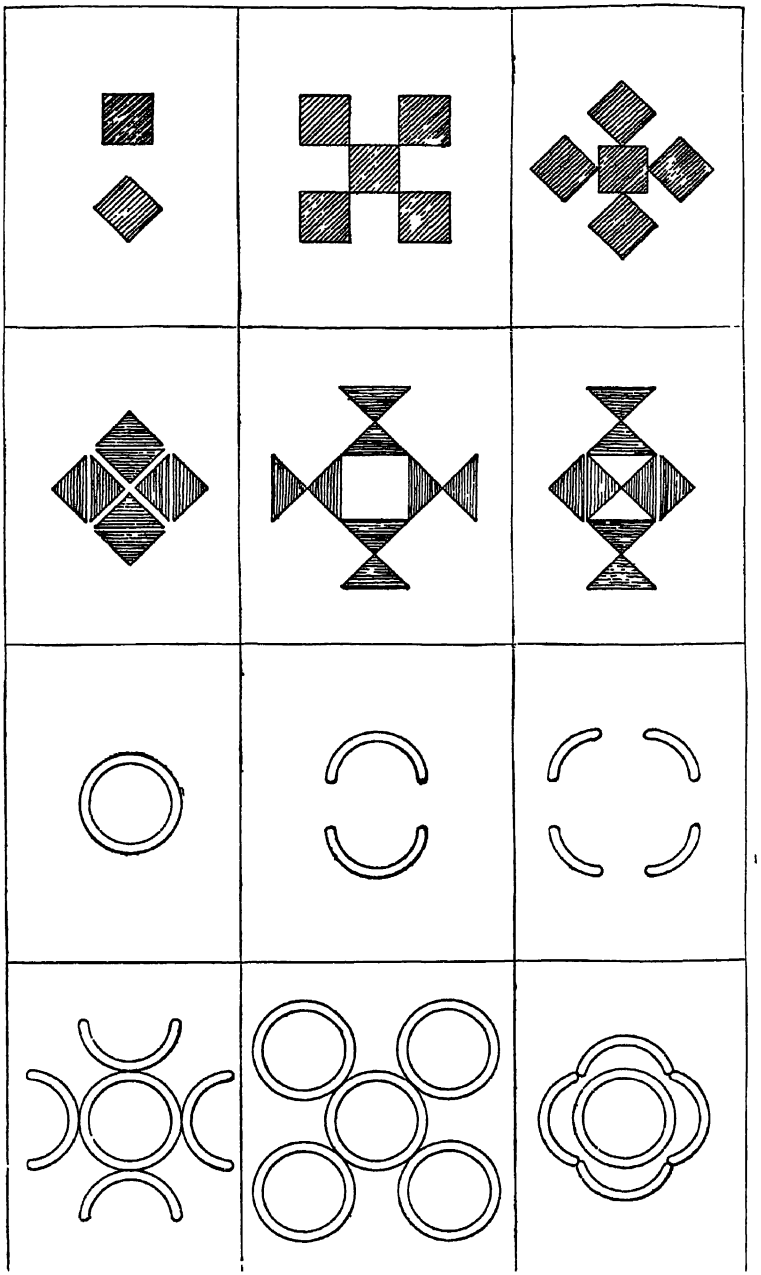
of the elements of geometry is indispensable for her, but it is only such as no fairly educated person in the present day can be without. It is the thoroughness of her knowledge within its narrow limits that will enable her to use the concrete method with success. When once the children have taken pleasure in observing the relations of lines and angles,&c.—and unless they have taken pleasure the Kindergarten method has failed with them—they will be amused with observing the same elsewhere; they will note with amazing quickness the perpendicular and horizontal lines in the furniture or other objects, and find out when certain of them make right angles or acute angles, &c. One immense advantage of the Kindergarten method of cultivating the faculties is, that it becomes at once of universal application. The child has not simply learned to distinguish one form from another, as, for instance, in the letters of the alphabet, or certain words formed by them; but he has learned to distinguish forms that are incessantly reproduced, and through which he is led to observe and distinguish other objects and combinations of familiar things. So with the exercise of memory; he is not learning what is uninteresting to him, or what stands isolated in his life, for the sake merely of the exercise; but he discovers a fact, and one which will henceforth be frequently present to his observation, and he experiences the convenience of remembering the name by which it is distinguished from other facts. The memory, as well as the other faculties, is kept constantly exercised among the same class of facts presented in the most varied manner.

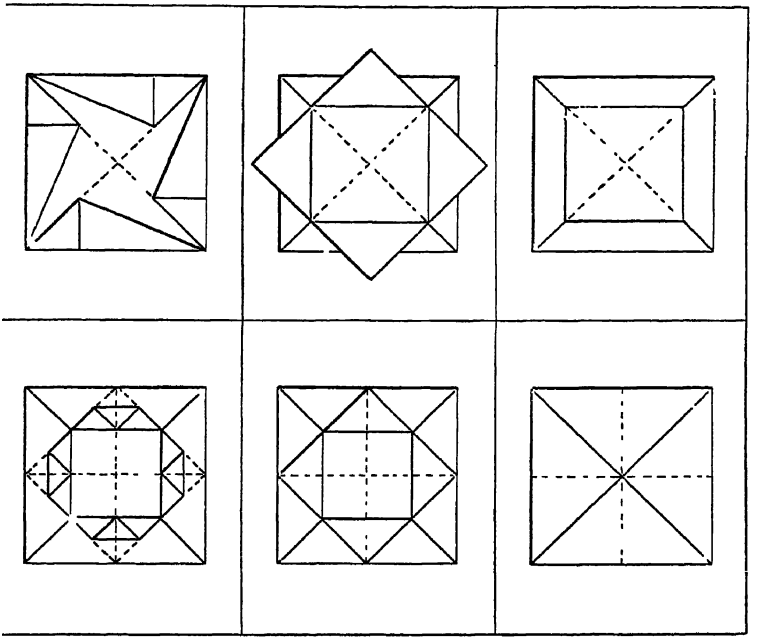
I have spoken in the last chapter of the advantage in home education of leaving one child to amuse itself with a gift while another may be under instruction. The gifts now under consideration are invaluable in this respect, from the number of pieces and the facility thus given for building and imitating with more or less fidelity many

familar objects. The teacher will show the way, and the construction of a chair, a table, a flight of steps, a house, &c., will often be enlivened by appropriate stories; and afterwards the children will amuse themselves with reproducing the same objects—care being taken, as far as possible, to make them see how essential accuracy is in the construction, and how much help they may derive from the ruled lines on their table in placing their pieces straight, &c. Any person who has followed, even as a spectator, the practical work and play of a Kindergarten, will quickly get into the way of directing this part of the day's amusement and instruction.

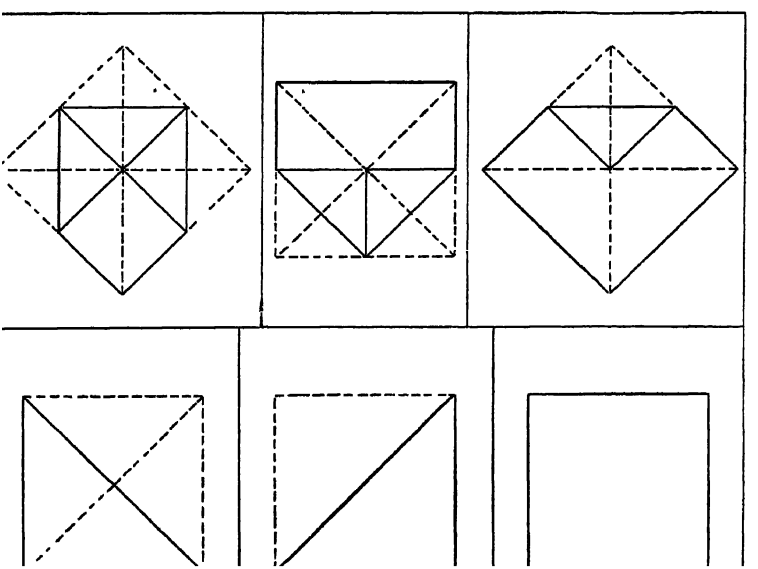
The next valuable contribution to the means of Kindergarten mental training is afforded by paper-folding and wooden tablets, both belonging, according to the usual divisions, to Group II. (Plane Surfaces), and likewise by ring-laying and stick-laying, which would generally be found in Group III. (Lines). The wooden tablets, which are often coloured differently on the upper and under surfaces, give us the plane figures that we had before in the solid forms, squares, triangles of various kinds, &c. They thus offer partly the same, partly different means of observing lines, angles, and triangles; and they are useful in the same manner as the solids in constructing symmetrical figures—the first introduction to artistic work; but this belongs to another portion of our subject, and is only mentioned here to show how all the divisions of Kindergarten work, however made, overlap each other. This is remarkably the case with the rings, which introduce new geometrical lessons by the consideration of curved lines—circles with their diameters, segments of circles, &c., and also open a large new field for artistic design. We find the same again most remarkably with paper-folding, which takes a high place in the Kindergarten, both as regards

* See diagrams, pp 77 and 79





OBJECT PAPER-FOLDING.



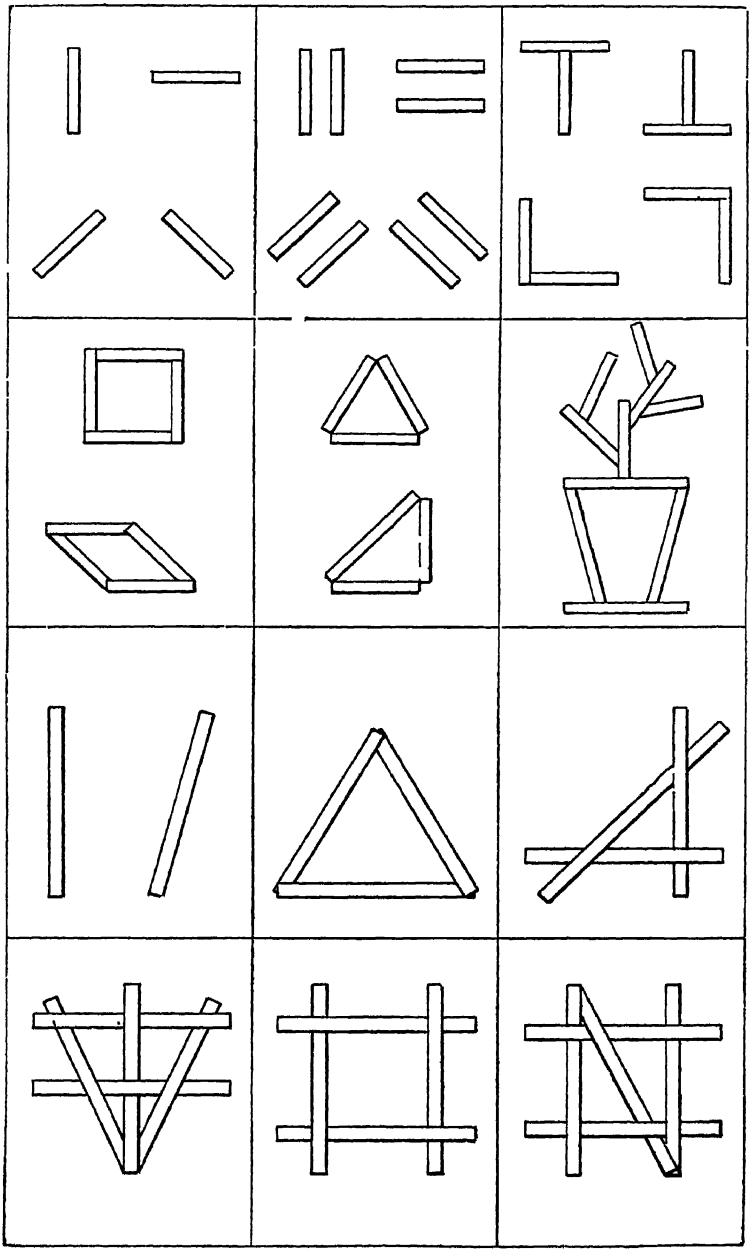
geometrical instruction and artistic work. As regards our present point, that of intellectual discipline, I believe the paper-folding is most valuable on account of the extreme accuracy it requires. It must be done exactly right, or it is a hopeless failure, and is thus a distinct advance, as in some measure also is paper-cutting, upon all the other exercises; and we will consequently return to it later. Paper-plaiting, which we have already spoken of in connection with the earliest Kindergarten work, belongs also to the occupations that distinctly tend to develop intellectual faculty. Number enters largely into the exercise, as the child passes the plaiting-needle over and under, now two, now three bands of the little mat frame he works upon; now leaves always the same interval, and then again has successive different intervals to observe, all depending on careful counting. Here, again, the value of the exercise as work introduces a new subject, and will come in later. That which approaches nearest to the paper-plaiting, as an intellectual exercise, is the linear drawing, in which also counting is as necessary as attention to the direction of the lines.

Both stick-laying and stick-plaiting are also valuable* contributions to the graduated course of intellectual discipline that we are concerned with here. By means of these small sticks, about two inches long in the former case and ten in the latter, the geometrical figures that have been presented for observation and recognition with the solids and the wooden tablets are constructed by the children themselves. A certain figure is made by the teacher and reproduced by the pupil; it may next be dictated line by line; and finally the child will produce, when required, any angle or triangle, or other right-lined figure, that he has become familiar with in using the other objects. The stick-plaiting has the further advantage that, as the sticks become fastened together by the interlacing, the figure can

* See diagrams, p. 83

be lifted, and so be observed upon a different plane. The teacher has thus another field open for drawing out the observing and discriminating faculty. It is not the purpose of these papers to enter into details of the exercises, but one game that I happened to see in a Kindergarten may be worth mentioning, because, as far as I know, it is not a common one. Sticks of a larger size than those generally used for laying—say about ten inches in length—were given to the children, who sat round in a circle without any table. The teacher then called upon one of them to construct with the sticks a figure on the floor; a square, a triangle, of a given kind. If the one called upon failed, another came forward, and the animation and emulation thus excited turned the lesson into a most enjoyable game.

I mentioned above the occupation of paper-folding as one of the most important, and one which contributes in large measure to the development of intellectual faculty, while belonging equally to the active training of eye and hand for work. All the geometrical forms that can be learned with the solid and plane figures, and constructed with the sticks or linear drawing, are made with the paper-folding; which has in addition the merit of drawing out the active individual capacity. This is perhaps the most difficult of all the occupations, and, except in the simplest forms, seems to me beyond the reach of children. All the beautiful developments of the art, by which it is seen how, one after the other, several series of geometrical forms are developed from some fundamental form, is admirable training for Kindergarten teachers, both as manual art and as practical geometry; but a comparatively small range is all that little children could compass. Its value, however, is great as bringing forward the lessons learned with the gifts and other occupations in another form, and one which, by requiring the



STICK-LAYING AND PLAITING.

contributive skill of the child, tests the previous acquirement, and gives more thorough possession of it. Between recognising certain forms and producing them there is a long distance, which the childish intelligence, attention, and memory must have traversed in its slow and gradual advance before the latter stage is reached.

Difference between Kindergarten Teaching and Object Lessons.

Here we may close our observations of the intellectual training afforded by the gifts and occupations; enough has been said to show its nature and process. How much such instruction differs from common object lessons will be quickly seen. It is not only that the child is learning from what is before him through the exercise of his own senses and observation, but that he handles each object, he puts it to various uses; and the lessons, though constantly varied, are constantly on the same lines. During a period of three to four years, lessons of number and form have been carried steadily forward; but so gradually that the child has never been sensible of an effort, and so systematically that he has mastered the thorough groundwork of much difficult school instruction.

But it must not be supposed that such lessons are all that the Kindergarten affords as means of developing intellectual faculty. Many subjects treated in the easiest and most familiar manner, are made to contribute their share. Phenomena of the external world—clouds and sunshine, day and night, objects falling to the ground, etc.,—everything that attracts the child's attention becomes subject-matter for the exercise of the same faculties that are cultivated in lessons of form and number. Natural history and the first elements of botany and of physical geography are very rich in the means of mental discipline, both intellectual and moral. Thus there is nothing dry, nothing wearisome in the process to which the child is not so much subjected, as led to subject himself. Every good teacher must be able to excite the wish to know—it

is the very best test of teaching power; but the mother who watches each turn of mind and character in her children, has a greater facility than others for so adapting her teaching that it shall truly elicit the spirit of inquiry, and pleasure in having it gratified. There is in every normally constituted child a natural active impulse towards *knowing* and *doing*; this is what the Kindergarten system appeals to and develops, and when we see children in whom, by the time they reach the school age, mental inertness has succeeded to that natural activity, let us blame their surroundings, the mothers and teachers who have failed to study nature, either in the child or in the external world.

To conclude, the intellectual training carried on through the various games and lessons spoken of, is manifold. The instruction gained through each step may in itself be valuable only for the future, but the acquisition of it has ensured the present gain of strengthening the habits of observation and discrimination, of attention and accuracy. The childish mind has begun also to reason; it has discovered in many cases how to proceed from the known to the unknown; it has perceived in some degree the relations of certain classes of things to others—of lines, for instance, to surfaces, of surfaces to solids; it has practically made the first steps in accurate classification through this very discrimination of objects, etc. There has been no strain, but the intelligence has expanded and has approached general truths through the simplest concrete teaching. It has grasped completely and accurately the facts presented; it will be ready to grasp the idea when the riper hour comes. For, once more, all our labour is for the future; its purpose is to create habits which become a second nature, and by doing so enlarge and strengthen the action of all the faculties exercised. In ordinary education the parents often rest with satisfaction

on what their children have learned, without much reference to the future advantage secured. They can read, and the mother thinks that more useful than playing with bricks. But can they understand? Yet understanding is the sole purpose of reading. They are kept quiet. Good; but are their faculties kept active? *We* do not care for this or that acquirement, unless it aids the children in the one great purpose of LEARNING HOW TO LEARN. And the development of faculty that leads to this, is no less important for conduct. There is no line to be drawn, in early education, between the cultivation of faculty for intellectual purposes or for conduct. Right action and judgment require, equally with intelligent work, correct observation, careful attention, discrimination of circumstance. It is only later, in the higher and more special branches of such work, that certain qualities are required which are not needed for the conduct of life. Conscience guides the ignorant man right, in many cases, but in how many more does incapacity of judgment obscure the conscience; so that the issue seems to justify the worldly maxim—"Better deal with a knave than a fool."

These observations will seem trite to the trained educator; but my hope in these pages is to help those who have a great task before them, for which they have received no special training. It is not, then, superfluous to dwell upon all the bearings of the subject in their simplest form.

CHAPTER VI.

CULTIVATION OF THE ARTISTIC FACULTY—OCCUPATIONS

In the two last chapters we considered Froebel's "Gifts,' in their bearing upon intellectual development, and found them to be powerful instruments within the narrow range which that development can take in early childhood; helping to cultivate the natural propensity to observe and inquire; training accuracy in discrimination, which is essential to make observation valuable, to lay the ground for correct judgment, and generally to aid in that first difficult beginning of the educator's task—teaching the child how to learn.

But the capacity for intellectual efforts directed towards the acquisition of knowledge is but a portion of that which it is the function of education to draw out and cultivate. It does, in ordinary systems, monopolize an undue share of attention, owing to the over-estimate of mere acquirement up to a given standard, which is, unfortunately, accepted as the end and aim of all school work. Hence education has been merged in instruction, and the instruction has had regard to the receptive faculties only. This one-sided result is full of mischief, and it is one of Froebel's merits that he felt this so strongly, and gave us in the Kindergarten the means of a fuller development of the various powers of the mind before school age. He does not neglect the receptive faculties, as we have seen, though

he cultivates them differently. The spirit of inquiry is naturally active, but it turns in early childhood to outer things alone, because the world of ideas, the world of events, the past, the future, the unseen, the possible, are a blank to the childish mind; the visible and the present are all in all. Hence the mischief of book-learning at that age, when words are mere empty sounds; and hence the value of the objective teaching which takes its place in Froebel's system, with its continual cultivation of observation and discrimination by means of forms and colour, and the relations of visible things to each other, and to the child itself.

Value of Childish Curiosity.

Curiosity that leads to observation is, as I have said, the first sign of mental awakening, but if we watch children we find that as soon as they have gratified their curiosity, they desire to exercise their activity; when they have *learnt* something, the next impulse is to *do* something, to work their own will upon the things they have observed after their own fashion, which they have perhaps handled, or of which they have noticed the common uses. Very young children exhibit this propensity in the breaking up of toys to see how they are made, and losing all interest in them when they are baffled in their attempts to put them together again. Later on, when interest has been extended to a wider circle, they try their experiments on natural objects. They are told that plants grow, and straightway they stick a flower in the ground and go anxiously the next day to watch its growth. They hear that the rain refreshes the plants, that the sun ripens the fruit they eat, and immediately they want to prepare a piece of ground themselves that they may see what they have planted drink the rain and ripen in the sunshine. Whatever they see performed around them, they wish to imitate or to adapt in some fashion of their own. These are all indications of the natural activity which awakens as soon as the

observing faculty has grown strong enough to open a field for it. It is not the mere prompting of physical activity wanting to spend itself; it is a mental want—the child's SELF asserting its existence, and showing the first signs of that individual, practical energy, without which the labours of the intellect would have done little for the welfare of mankind.

It is strange enough, that when a glance at the history of societies show us the power, the ceaseless activity of man's creative and adaptive energy, by which the face of the earth has been changed wherever he has set up his dwelling-place, and the mightiest forces of nature have been made to work his will—it is strange, I say, that the promptings of this same energy in children should have been overlooked in education; that from the cradle till the actual work of life begins, the whole training should consist in giving knowledge, and no part of it be directed to cultivate that natural power which is as spontaneous as the desire for bodily exercise. This was felt by Froebel to be so serious a defect as absolutely to cripple education, arresting the healthy development of the human creature, and causing an injurious reaction, either moral or intellectual, according to circumstances or mental constitution. The nervous active temperament suffers morally, and becomes irritable; the languid, sluggish one lacks the stimulus nature had provided, and the languor extends to intellectual effort. The child gives us in the exhibition of its natural impulses a valuable warning, and we have neglected it. To be true to nature, thought and action must each be combined in human life, and thus harmonious development of the child's nature implies, as already said, the cultivation of his faculty for production, no less than his faculty for apprehending and reasoning. The mere scholar and the mere hand-labourer are both incomplete human beings. Habits of work engender love

of work, because they are based on the exercise of a natural instinct; but they may turn to disgust from various causes. Just as the natural desire to learn may be quenched by compelling the child to leave outward things which he cares to see and understand in order to con the pages of a grammar, which he can neither understand nor see the uses of; so manual work may become distasteful to those too early forced to hard or monotonous labour; but under judicious treatment, children will take delight in the exercise both of the receptive and the active faculty.

Manual Work.

We often complain that children are restless and inattentive; but what we call restlessness is, commonly, the natural invaluable tendency to activity, thwarted by an unnatural method of education. A child, instead of being restless or naughty, will, in the generality of instances, be happily busy, if the instinctive tendency to active employment be gratified. It is rare to find a child who is not fond of manual occupation, of actively *doing* something. The exceptions should be carefully watched, as probably indicating some morbid condition of the brain, or the physical indolence which, in childhood, means delicate health. The kind of work a child most inclines to, and his way of setting about it, afford precious hints to the educator. We may learn from them what it is most desirable to teach him; in other words, in what direction he most needs help or restraint to aid his healthy development. We see what excites his interest or draws out any native taste or capacity, and, on the other hand, where he is most deficient in his power of apprehension or execution. And it is at an early age that this must be ascertained, when education has no other purpose than th. development of faculty. Froebel tried with older pupils, in his own school at Keilhau, to remedy the neglect of this in ordinary systems, by establishing workshops for the boys; but time for proper training of this kind is wanting

when once regular school work has begun. Even where workshops exist, they can only teach the elements of some special handicraft, but not give the general discipline of the active faculty which is most needed; and this was one of the principal causes that led Froebel to turn from teaching boys to training infants, whose future school teaching should become far more efficient, owing to the early systematic development thus secured for them.

Manual work has another office besides that of cultivating the natural activity of children. It is the great school for training the senses and the hand. If we look back to the last chapter, it will be seen how carefully the cultivation of the senses is made in the Kindergarten to go hand in hand with intellectual exercises. The delicacy and accuracy of perception and touch which were there presented as indispensable for the acquisition of certain kinds of knowledge, and as helping to form a habit of correct judgment, must now be viewed as no less indispensable for all good work of whatever kind, since every trade requires them, more or less, and in all artistic work they are, in the highest degree, essential. The hand and the gift of speech are, apart from mental faculty, what lift man immeasurably above dumb creatures. By the latter he gives utterance to thought and feeling, and communicates all that is needful for social existence; but in that other instrument, the hand, he may, in one sense, be said to possess the power of another language, for by its means he can express in outward form his impressions, his fancies, giving visible shape to his thought, as by it he makes tools of all the materials of the outer world to serve his purposes. The cultivation of the hand, both as the cunning instrument of work, and as the interpreter of the creative energy within, is what Froebel rescues from the neglect of ordinary systems of education. The "occupations of the Kindergarten were framed with this

purpose in view, and it was no easy task, for the materials and the method had both to be found, and amusement and instruction to be given at one and the same time."

Madame de Marenholtz says on this subject*: "This fusing together of lessons, work and play, is possible only when the objects with which the child plays allow room for independent mental and bodily acticity, *i.e. when they are not themselves complete in the child's hand.* Had men found everything in the world fixed and prepared for use; had all means of culture, of satisfaction for the spiritual and material wants of his nature, been ready to his hand, there would have been no development, no civilisation of the human race. The necessary care demanded by the productions of nature, the labour, the transformations, the combinations required, must first awaken the desire for activity. Complete toys hinder the activity of children, encourage laziness and thoughtlessness, and do them more harm than can be told. The active tendency in them then turns to the distortion of what was complete, and so becomes destructive. With children, mere mechanical labour which awakens no imagination, stimulates no mental effort, is equally hurtful by leaving the mental capacity inactive."

The same writer says in a recent pamphlet†: "In so far as we wish that manual work in childhood shall not remain mere play, but have a lasting utility for their general culture and their professional fitness, the first and most important condition is that the instruments of all labour, the hand and the senses, should be earlier and better cultivated than they now are. We need only look at uneducated hands; the stiffness and awkwardness of the fingers, and the inaptness of the movements of the greater number of children, and especially of those of the

* *Arbeit und die neue Erziehung*, chap. i., p. 31.

† *Die Schulwerkstatten*, p. 3.

lower classes, to be convinced that longer and more careful exercise is required to cultivate better active capacity. Compare with these the hands trained through exercise begun in early infancy, when the pliancy and suppleness of the limbs make it easy to obtain quickly any result we aim at. Nature herself here points the way, since she makes the use of the hands and of the sense of touch a real want in early childhood. The activity of play sufficiently shows to those who know how to observe, the earliest rudiment of human culture in the craving for creative action."

"As elsewhere with our conventional education, we overlook the indications of nature, so also here. Instead of utilizing play-activity to make it the groundwork of future culture, we leave the training of the limbs and the senses to accident, which rather disturbs and distorts it in every direction. Even in nurseries and infant schools children are forced to keep their hands quietly folded, instead of giving them work to do according to their nature, and leading them towards the desired purpose."

German writers lay great stress on this part of the system, as encouraging the love of active work, which they seem to think defective in their own country. We can hardly say that among us, nor certainly can we echo their complaint that "the present generation sickens through knowledge, and through action alone can be made sound." In England, the pursuit of knowledge has never overbalanced the tendency to action; but we have much to do in giving more finish and artistic quality to work, and the earlier the senses and the powers of delicate manipulation are developed, and a habit of original work formed, the greater our progress will be. It is hardly necessary to point out how valuable it would be for the artisan class to enter workshops with such knowledge of tools, and such dexterity of hand as it generally requires a long appren-

ticeship to attain; but for the cultured classes also the advantage is very great, of having the skilful use of their hands, and the power of expressing thought in outward form.

The purpose claimed for Kindergarten occupations of drawing out artistic faculty, is one that is often overlooked, and often again provokes a smile. It is denied on the one hand that such a faculty is universal; but while education does nothing to develop it, we cannot say where it exists, unless in cases where its native strength is such that it will not be denied expression. Even in such cases, immense advantage would be gained by early trained freedom of hand and habits of accurate observation; but the less gifted would gain still more from such training, from having their attention early turned to dwell upon differences of form and colour, and to take pleasure in their combinations. The early attempts to imitate objects lead to reproducing them from memory. By seeing and copying a variety of artistic designs, new combinations are suggested, and originality is drawn out, even where fancy is not naturally lively. The tendency of ordinary education is to neglect imagination, if not to treat it as an enemy. The set lessons, the overtasking of memory, the monotony of instruction upon matters of no interest to the child, deaden the fancy and with it originality. There must be a free play of individual faculty before we can say that any are incapable of artistic work in some degree; that is, work bearing the impress of individual mind and character, directed to produce symmetry, beauty of outward form and colour.

During the Kindergarten age the field for work of this kind is necessarily a very narrow one, because both physical and mental capacity are as yet too inadequate. The faculties exist, it may be said, in germ only, and our business is, in this as in other directions, to help their

natural growth. An objection is often taken to this carefully given direction of the Kindergarten method, as if it were in contradiction with the free development and originality so much insisted on by Froebel. Yet the two are not only compatible, but the former, if not indispensable to the latter, is at least essential to preserve it from wasting its energy in misgrowth, which will have to be pruned away hereafter. Just as every child will, correctly or incorrectly, observe and compare objects, and draw random conclusions without any interference of ours to guide these first efforts of the intellectual faculty, so will every active child make work for himself, mischievous or otherwise, and every imaginative child will give, in one way or another, form and expression to his fancy, without any help from us; but the result will not be educational, because it is brought about without order or sustained purpose. The child, left to himself, will do one thing to-day, another to-morrow, according to the caprice of the moment. The skill of the educator shows itself in co-ordinating his wayward impulses, and according to the law of all progress, making to-day prepare the way for to-morrow.

Let us, then, now consider more closely what are the means afforded by Froebel's system for the culture we have already spoken of. First, then, each one of the gifts that we have used before as instruments of intellectual exercise only, is again used for the further purpose of drawing out taste, and fancy, and active faculty in work. The BALLS which afford the first lessons of motion, suggest also the first notions of form and colour. The CUBES, and successively the other solids employed, which gave such abundant means for lessons of number, and for practice in comparing and discriminating resemblances and differences, are used equally for building and constructing figures. And so with the TABLETS, the STICKS, and the

RINGS; with the DRAWING, the PAPER-PLAITING, and PAPER-FOLDING, and PAPER-CUTTING. By thus working for a double purpose throughout in the use of these simple materials, Froebel achieves an important educational triumph, by uniting in a high degree concentration and diversity. The same forms and objects are kept so constantly before the eyes of the children, that they are continually reminded of, and made familiar with, the facts they have learned concerning them; while the variety of play and work for which they are used keeps away the sense of weariness and monotony.

More elaborate diagrams than are here given will be necessary to give any idea of the variety, of the symmetry amounting to real beauty of the designs that may be formed with the different materials furnished in the Kindergarten, and, therefore, of the cultivation that can be given by these means to the eye, both as regards delicacy and accuracy of perception and sense of form and beauty; and to the fancy by the freedom of original combination, while it is evident that the hand gains in sureness and dexterity through these exercises. Beginning with the mere building with cubes and bricks, and rude imitations of familiar objects—chairs, tables, steps, etc.—we go on to the first elements of symmetry by placing the cubes and other solids on the ruled table, and thus forming designs. The children do this, at first, as they also make the strokes in linear drawing, or place the strips of paper for plaiting by dictation; then they are called upon to imitate a given pattern, and finally they are left to follow their own fancy under the guidance of one simple and invariable law, that *of opposites* and *the connections of opposites*, in which Froebel recognises the law of all construction as of all organic growths. This point is so important to the comprehension of his system, that I think it best to give *in extenso* Mdme. von Marenholtz's explanation of the use of

this law in the Kindergarten:—"Froebel's method consists," she says, "in this: to give the child a fundamental rule, according to which he will infallibly find new combinations. What the child most easily apprehends are *opposites;* differences of size he perceives easily when large and small are placed near together. He distinguishes in colours the difference between light and dark; in position between above and below, upright and horizontal.

"Froebel's rule for producing the line or form given, is seized easily by a three-year-old child. For instance, the figures are constructed upon paper ruled with upright and horizontal lines; one of the little dice is placed to mark the centre of the intended figure; the child himself then places one at the distance of four squares on the ruled paper above the first. Then, according to the rule he has learnt, he will place another, four squares below the centre. Above and below are opposites in positions. Again, the rule prescribes 'the connection of opposites.' Above and below are to be connected by the two sides, right and left, and the child places a cube on each side at equal distances from the centre. Or suppose he has constructed a figure in which the four cubes touch at their corners, he will next, at an opposite, construct one in which they will touch at their sides. In drawing, the upright and horizontal lines are the opposites; they are connected by the diagonal lines.

"It is almost impossible without demonstration to show how inexhaustible are the combinations to be formed by the use of this simple rule. What the alphabet is for later instruction, which, with its twenty-four letters, forms endless combinations; what the tones of the musical scale are to harmony, that has been imparted to plastic form by Froebel's rule of 'the connection of opposites.' He has there found the alphabet of form." *

* *Arbeit und neue Erziehung*, p. 35.

A greater variety of design is introduced with the tablets,* by means of which mosaic patterns of rich and varied symmetry may be formed. Next we have the still wider range afforded by laying rings, with their accompanying segments of circles, introducing a large variety of curves.

Hitherto the work has been accomplished with objects given ready-made into the children's hands, but now we have the further exercise of eye and hand and fancy in work that gives shape to shapeless material, producing by paper-plaiting the same variety of patterns as by placing cubes on the ruled table, or by linear drawing, with the addition of colour, to be arranged according to the child's own taste; and by paper-folding the same geometrical forms which the tablets present ready-made to our hands. Then follow *moulding*,† of which I spoke in its earliest attempts in a former chapter; *paper-pricking*, which Mdme. de Portugall has lately developed into a complete system, almost co-extensive with drawing, as far as the latter can be carried by little children; and lastly, *drawing* itself, the most valuable of all, because important for its own sake, besides its educational purpose, and which, beginning with straight lines on ruled paper, forming patterns similar to those already spoken of, proceeds to curved lines, and to copying objects, natural or otherwise, placed before the pupil, and becomes a true initiation into the world of art.

Thus every step in insight leads to a corresponding advance in skill and power of outward expression. And let it be once more remembered that these "gifts" here used as such valuable means of cultivating the eye and hand, together with fancy and sense of beauty, and the pleasure of artistic creation, are the same that we have considered in the last chapter as instruments of intellectual

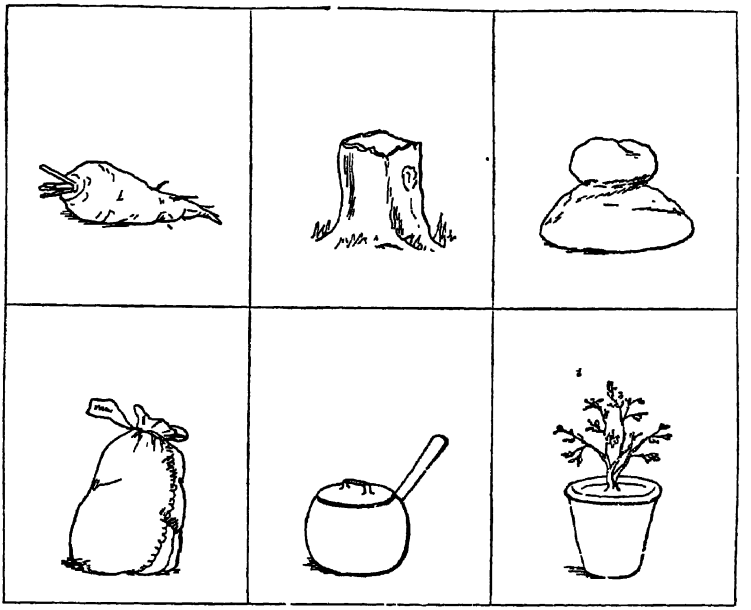
* See diagrams, p. 77.

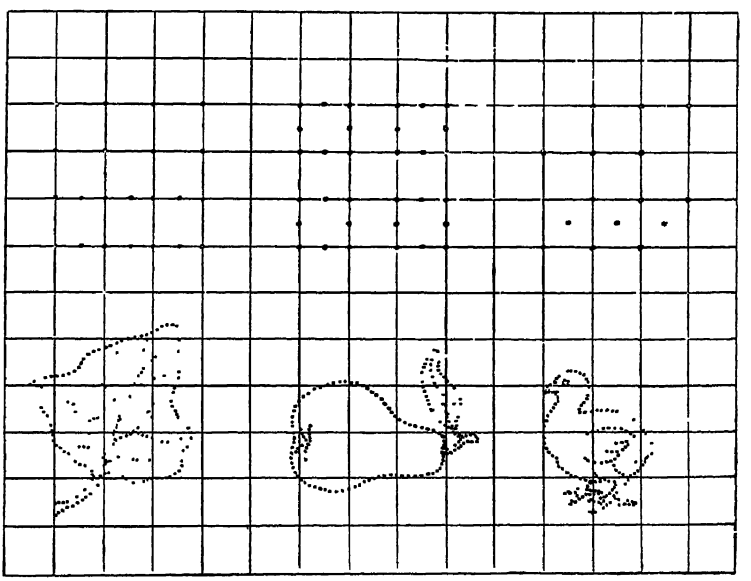
† See p. 101.

training, by drawing out the faculties of observation and discrimination. Artistic creation may seem a big word to apply to baby work, but if that work be done on the same principles that will produce real works of art in later years, in proportion to the original power of the worker, then the term is not inaccurate, however high-sounding. It is the true principle underlying each form of activity, that the Kindergarten method keeps ever in view. The exact thing learned or done by the child may not be of apparent use at the time, but it has helped to lay the foundation for future learning and future work on lines that will never be departed from. This is the distinguishing characteristic of the system, that while it is more careless than other systems of the child's acquisitions in the present and in the ordinary paths of learning, it never takes a step in vain; not one that does not lead to the future, far beyond any childish acquirements.

Some of my readers may be disposed to fold their hands in discouragement, and say that they have no knowledge or capacity for such a method; but capacity is to be trained and knowledge is to be acquired, and let the young mother who hesitates if she can undergo the labour of fitting herself to employ this method reflect how immense will be the gain to herself in cultivated faculty and enlarged understanding, and therefore with what different power she will address herself to any future educational work that may hereafter fall to her share.

I have not yet spoken of occupations, such as gardening and the care of animals, which, though quite apart from Froebel's gifts, present many of the same advantages, and offer means of inculcating the same principles. They bring the childish mind in nearer contact with outward nature; they call forth feeling, wonder, self-control, and self-sacrifice in their care and management, no less than intelligence and observation, and for these reasons were





MODELLING AND PRICKING.

held in high esteem by Froebel. Every object, animate or inanimate, that offers the occasion of explaining clearly and simply some natural law, of drawing the child to observe and to question concerning it, is a valuable object educationally, and is the more valuable when, as is the case with familiar plants and animals, it presents itself obviously as part of a great whole, not as an isolated piece of information, having no connection with anything in the child's previous experience, or with what he may expect in the future. The child is thus helped forward to what, in Froebel's view, is the all-embracing purpose of education, the conception of the unity of nature, and of man's place in the world, as united both with nature and with God, thus making all action, whether intellectual or moral, obedience to His laws.

In Miss Heerwart's pamphlet already mentioned, after giving the list of all the real Kindergarten occupations, she adds: "But mothers and teachers should understand that other material, which can help to make a useful amusement, or an interesting occupation in an educational sense, is not excluded. For instance, amusements with sand, saw-dust, shells, beads, straws, and soap-bubbles may be added with advantage to the children's employments at home and in the Kindergarten." It will be seen that Miss Heerwart, in indicating these additions, adheres closely to the old lines. She offers to the children, as in all the Kindergarten occupations, mere material with which they can construct or shape designs, or, as with soap-bubbles, have their sense of beauty and their curiosity excited by a natural phenomenon. When it is desired to enlarge the boundaries of Kindergarten occupations, the principle underlying them should always be kept in mind, and it will afford a ready answer to those who want to introduce, as they think, more *useful* work, sewing and knitting, cooking and washing, &c. The former are monotonous and

uninteresting to the highest degree, and offer no exercise of the child's own fancy; the latter cannot be left to children at all, and though they very often take immense pleasure in watching the work of their elders, and may with advantage be allowed to do so, this is not educational, as the work of their own hands would be.

Once more, what distinguishes Froebel's occupations from all others is that they require and therefore train individual action and taste; there is work for one and for all; no mere looking-on or simple imitation of the teacher, as in cooking or washing, &c.; no monotony, as in sewing or knitting. They are distinguished again by this—that they require a delicacy of perception and touch that no household operations such as could possibly be trusted to childish hands would develop. Above all, as I have again and again pointed out, they require *accuracy*, that invaluable quality for all the work of life, whether moral or intellectual. These qualities are more or less exercised in the ordinary occupations of life, and are necessary to their due performance, but Froebel's occupations directly train and form them into habits. The child who has learned to read or write has exercised his power of observation and of accurate manipulation far beyond one who has merely learned domestic work; but the child trained in a Kindergarten to the true use of Froebel's gifts and occupations will have exercised eye and hand and power of observation and discrimination in a far higher degree than by reading or writing. Again, then, I repeat, it matters little in itself what a child of seven years old can do, whether he can mould an apple or cook one; but it matters indefinitely that his work should have given him the fullest use of *all* his faculties, compatible with his age and strength.

I have dwelt at some length on these points, while leaving aside practical details, because the very principle

of Froebel's occupations is attacked when it is allowed to seem indifferent whether the child works for the sake of the work only or for the sake of the discipline given by the work; whether he merely follows a track, or whether his own thoughts and fancy are stimulated to action, and his hands trained to give them expression. And the mother, who is also the teacher, has to ponder this question closely, because it is according to her apprehension of it that she will choose among all the occupations which are most fitted for the circumstances of her own children. She must be certain in her own mind of the result she wishes to produce, and must select the means accordingly. She may be sure of this—that with a foundation of good mental habits and manual dexterity, any man or woman will quickly master ordinary work of whatever kind, and be fit to learn some higher kind of special work; but when the hour for actual labour has come, there is no leisure for the acquisition of such habits, or for the discipline which forms them, and for which the budding season of all the faculties is the appropriate time.

CHAPTER VII.

ACTIVE PHYSICAL TRAINING—GAMES.

The physical care of children embraces the whole subject of health, the proper conditions of the bodily organs generally, and the mode of life fitted to maintain that condition; and this requires, as already shown, due knowledge and preparation on the part of the mother. Physical training, regarded educationally, has narrower limits, and relates rather to the growth and development of the bodily powers, supposing the conditions of health to exist already. Of physical care we are seldom, in England, altogether neglectful except among the poorest. Any tolerably managed nursery fulfils its requirements; but of the exercise of the limbs and of the body generally, beyond what is actually essential for health, far too little is thought. Children with their high animal spirits delight in active movement, which is in itself conducive to health; but it is not training, because not being under regulation; in other words, being without method, it tends to no definite purpose. It is this method which the Kindergarten supplies. Its exercises and games, though based on natural play, stand in this respect in contrast with it, for each game has a distinct object, and while allowing free scope to the high spirits and merriment of the children, it provides methodical exercise of the limbs, and, at the

same time, no small discipline of the various moral and intellectual faculties. Before we come to the games, however, we must speak of the simple exercises, the infant gymnastics, by means of which the limbs are made supple as well as strong, till gradually the child acquires thorough command over its movements, and learns to adjust them, so as unconsciously to expend just the force necessary and no more for a given object.

These exercises begin long before Kindergarten age, and are part of that earliest training on which Froebel lays so much stress. Many of the songs of the *Mutter und Kose-Lieder* are intended to accompany such simple movements of the limbs, and especially of the hands and fingers. Later exercises, when the child can walk, involve freer and more general movements, and bring the whole frame into activity. Any person who would undertake to train children in this manner should herself have had some training in Ling's system, for instance, or should, at least, study some of Dr. Roth's admirable papers upon the subject.* With young children there must be no effort, no feats of strength or agility; indeed, the one great advantage of trained movements over free play of a very active kind is that while the whole frame is brought systematically into exercise, there is no fear of over-violent action or excitement of heart or lungs. There is another advantage in the training, that it not only makes the limbs free and supple in their action, but gives the quick and ready use of them at command. Moreover, the movements being made to order and to music, the element of precision, which is so valued in all Kindergarten work, is introduced

* Practically, what is needed for the children may be learned in any good Kindergarten, but the teacher should know the meaning of the method, if she would avoid mistakes. Such exercises in the Kindergarten bear the name of Gymnastics, but much that would generally be included under that name is necessarily left out from these baby exercises.

into the physical training, and must be reckoned among the advantages derived from this method of combined exercise.

One of the difficulties which will have to be encountered in applying the method at home to the children of a single family, will be that of making children of different ages move well together, and take pleasure in doing so, for we must remember that the children's pleasure in what they are doing is an essential part of Kindergarten education. If once the teacher allows the children to grow dull and weary over the gymnastics, she might almost as well give them a lesson of grammar, because when the spontaneous effort ceases there is no mental growth. The little child, as I have said before, has no power of self-control to work against inclination; self-exertion ceases when no desire is to be gratified, and all becomes forced and mechanical. Hence the principle applied in all very early education, of making teaching amusing; not because it is wrong to impose a lesson like any other act of obedience, but because it is *useless*; you cannot take the child's mind with you, and he cannot force it to go with you.

Besides exercising the limbs, there is much to be done in mere play towards giving accuracy of sight and hearing. The gymnastic movements being made by all the children simultaneously, and at the word of command, the sense of time is naturally trained; then music comes in, adding the sense of rhythm, as the children move to some stirring tune and join in the song that accompanies their march. Whatever the child is occupied with gives more or less training to both eye and hand, since whatever makes the latter dexterous generally requires also accuracy of sight. We see it in all games of dexterity, from the child's first play with a ball to the highest skill at tennis or billiards. In other ways also children can be amused while exercising

their various powers, and many things come in this way within the scope of good physical training, which ordinary education neglects. For instance, children can be encouraged to estimate roughly weights and distances, and then to verify their estimate—weighing certain objects in their hands, and then one against another, and afterwards enjoying the delight of seeing their guesses tested by the teacher's use of a pair of scales. Looking at a heap of their little bricks, they can guess the number, then count them. Again, each child in a group may be asked to say in how many steps he thinks he could reach the end of the room, or go round the table, and then all try in turn who has guessed right. So also with the touch; many experiments can be made in comparing the texture of different materials, or the leaves of different plants; the hair or the fur of various animals, or the feathers of different birds. The extraordinary sagacity of the blind in all such matters shows what can be done by cultivation of the sense of touch, and, though theirs is an extreme instance, and depends on the exclusive training of one sense, isolated from other impressions, it points out to us how much we lose by the ordinary neglect of any training at all. Owing to this neglect, much time is wasted during the early apprenticeship to any art or trade, in the laborious process of acquiring mere manual dexterity, or delicacy of sight and touch. The pupil, on first entering a drawing class, can scarcely hold a pencil, or perceive whether his strokes are correct or not. The child beginning pianoforte-playing cannot direct or control the movements of its fingers, and so on with the use of tools. It is not merely the special difficulties of any art that have to be overcome, but the general difficulty created by the want of training of both hand and senses. Nor is the want felt only in the region of such things as we have mentioned above. It is well to remember that much of the practical succes

gained by one man over another, as a naturalist, or a scientific experimentalist, or an operator, is due to that delicacy of sight and touch which may be cultivated by the simplest means at an age when the attempt to instil book-knowledge is a weariness and a delusion.

Having spoken of various exercises as parts of physical training, we come now to the consideration of play itself, which not only furnishes the largest amount of bodily exercise, but is the natural life of children, in which they spontaneously develop their powers of body and mind at one and the same time. By adapting this form of spontaneous activity to our educational purposes, we convert it from mere amusement to a valuable discipline, quite unconsciously to the child, who is simply enjoying the gratification of a natural propensity. Froebel had the highest value for play, not merely for its healthy effects, but for the sake of the mental activity it draws out. The child reveals character in his play—strength or feebleness, purpose or listlessness, tenacity or caprice, dulness or imagination—and thus many precious clues are afforded to us, to guide us in our efforts towards his further development. Indeed, Froebel himself said that he took his whole system from the play of children. It was by watching it that he discovered the natural bent of their faculties, the spontaneous direction of their own activity. Therefore it is, as we said before, that no part of Kindergarten instruction can be allowed to assume the appearance of a lesson performed against inclination, since the leading principle of the method adopted is to forster and continue the natural development, only making it educational by giving it a distinct purpose and direction. It was in their play that Froebel saw the pleasure that children take in observing and transforming to their own purposes the objects around them. It was in their play that he realised their natural activity of mind as well as body; in their

play, again, that he found what a large part imagination has in this enjoyment; how naturally they turn from the actual to a fancied scene, and how they make the actual take part in the ideal representation. Lastly, in play he saw the earliest development of the purely social instinct, apart from either affection or a sense of dependence, the simple pleasure of companionship, involving mutual give and take, common effort towards common objects. Play is, in short, a manifestation of the child's whole nature. In the words of Froebel: "It is the highest stage of childish development, that is, of human development at that period; for it is the outer representation of the inner life; the representation of the inner life urged by the desires and necessities of that life itself." Mr. Payne entered fully into Froebel's view of play when he said · "Through play the child comes to know the external world, the physical qualities of the objects which surround him, their motions, actions, and reactions upon each other, and the relations of these phenomena to himself, a knowledge which forms the basis of that which will be his permanent stock for life. Through play, involving associations and combined action, he begins to recognise moral relations, to feel that he cannot live for himself alone, that he is a member of a community, whose rights he must acknowledge if his own are to be acknowledged. In and through play, moreover, he learns to contrive means for securing his ends, to invent, construct, discover, investigate, by imagination to bring the remote near; and, further, to translate the language of facts into the language of words, to learn the conventionalities of his mother tongue"; and we may be sure that the child who throws himself most entirely and with the most spirit into the life of play, will, hereafter, on the stage of real life, be capable of doing the best work. To quote Froebel again: "A child," he says, "who plays intelligently, quiet and

self-occupied, enduring and persevering to the point of bodily fatigue, will doubtless be an intelligent, persevering man, forwarding with devotion the good of others and his own. Where can we see a more beautiful manifestation of childish life than the child at play?—the child utterly absorbed in its play?"

Any one acquainted with the practical life of the Kindergarten will see at once how the knowledge of children, thus acquired by watching the spontaneous activity of play, is brought to bear on every part of the system. We have seen it in the intellectual training, which, instead of giving dry instructions, draws out the faculties the children most delight to exercise. We shall find it later on, when we consider the moral training; and we may see it now in the combined mental and physical exercise of the games, which reproduce the qualities of natural, unrestrained play, adding to them only a more organized form. Some people have thought that by the institution of distinct games, with their necessary regulations, the free play of childish activity was curtailed, and thus that Froebel acted, in some measure, against his own principles. But this is not so, because the regulations of a game are little more than a sort of framework, which helps the children, and enables them to play more easily together, and to have the assistance they always delight in, of music. The way in which the child learns the rules, conforms to them, helps or hinders others, puts more or less of his own into his allotted part—all these are sure indications of character and capacity as any given in independent play; just as with schoolboys the rules of cricket or football tend in some ways to bring out their peculiarities of temper and disposition, more than if they wandered about seeking their own amusement independently. After all, these organized games can but occupy a small portion of time, since only a few hours daily are spent in the Kindergarten,

and the greater part of the day little children will play as they like; but we generally find that they put themselves under some rule, if none is laid down for them, and that the leadership of an older person is almost always highly prized.

Madame von Marenholtz insists strongly upon this point, that what some call the over-regulation of children's play in the Kindergarten is only the help they call for to make their own enjoyment complete. "In order," she says, "that a child should find full satisfaction in play, it must in itself answer its purpose, and this purpose is the physical and mental development of the child. If play, *i.e.* the earliest childish activity, is given up to chance, it obtains this purpose imperfectly; guidance is necessary, and, to a certain degree, every mother and teacher gives the guidance when, as is almost always the case, the child desires it. 'Play with me' is the cry of every child that has no playmates. For a time it can play alone, and amuse itself with dolls and fancies, but not for long. Then it comes with its ceaseless questionings to its elders." In fact, the child needs companionship and help, and gladly exchanges for them its independent amusement.

In ordinary school life, play is the complete interruption of instruction. It is the alternative bodily exercise to relieve the tedium or fatigue of mental exercise. But in the Kindergarten, just as manual work is never done for the sake of the work only, but with an educational purpose, so with play; it is not intended to afford merely a vent for animal spirits, but is made to conduce to a further end. The play, like the work, is essential as an instrument of mental development. It would be difficult, and perhaps not very useful, to describe the Kindergarten games. A great number of them will be found in the books already mentioned, and it is quite essential that any who would teach them and play with the children should,

at least, have frequently seen them played. Altogether they are, for the reasons already given, less likely to be successful in a single family circle than any of the sedentary occupations. The mother will have to alter and select, and therefore it is all the more necessary that she should master the principle on which the normal games have been constructed. This principle is, as already pointed out, based on the general character of the impromptu games of children, so soon as they are old enough to invent one. We find in them, as a rule, besides the exercise of bodily activity, a considerable exercise of fancy and of energy, directed to a given purpose. There is always something to be accomplished, and almost always an element of imagination in the game. Little children generally play at being something that they are not—grown-up people, soldiers, horses, &c.; and they bring into their game all they have observed and all they imagine to belong to the characters or situations they have chosen. In accordance with this childish tendency to imaginative action, the Kindergarten game is simply an incident dramatized. Some incident of country life, such as sowing or reaping in the fields, or of the life of well-known animals, such as the pigeons flying in and out of their house, the poultry coming to be fed, are taken as the subjects, and described in verse. Then all the movements and changes that belong to the incident are imitated while singing the appropriate words, the music giving the rhythm of the combined action. Here the children find scope for their delight in acting imaginary scenes; and simultaneously with healthy exercise, developing activity and suppleness of limb, the sense of order is cultivated through the regularity of the concerted movements, and the ear for time and rhythm by the verses and music that accompany them. The child's fancy is healthily fed by images from outer life, and his curiosity by new glimpses of knowledge

from the world around him; and, lastly, much is done to cultivate that general pleasure in companionship which insensibly leads to sympathy, to forbearance with the peculiarities of others; in a word, to that good-humoured give-and-take which is so essential through life.

Gardening.

We have already spoke of gardening and of the care of animals as occupations much favoured in the Kindergarten, for their tendency to cultivate the intelligence of children, but they are also very valuable as bodily exercise. Here, again, we find that, while children have doubtless much pleasure in wild free romping and running about, they often have still greater pleasure when the exercise they take has a definite purpose—something within their reach, and in which they can enjoy the triumph of success. A garden of their own offers them this delight in full measure; but in order to make it successful, or to derive from it any educational advantage, they must be somewhat under regulation. We have all seen children plant cut flowers, or pull up the seed put in yesterday to see if it is beginning to grow; and the disappointment that naturally ensues is not likely to increase their love of a garden. But if they are led to inquire which is the right way to set about the work; if, by seeing the difference of results between the right way and their own, they are stimulated to find out why they are so different, a new emulation is awakened, and they will work zealously to obtain the good results themselves. Hence follows much healthy exercise in the way of digging and hoeing, and much carefulness in pulling up weeds, and keeping the edges of the beds straight, not to mention a vast deal of curiosity, no less healthy, about times and seasons, the changes of weather and temperature, and perhaps about the nature of the plants to be grown, and the peculiarities which distinguish them from other plants. All the child's powers are kept active by garden work, and he is at the same time putting

forth his own strength, and imbibing mental food from all his surroundings.

The care of animals offers many of the same advantages, with this important addition, of drawing out kind feeling, compassion for the weak, and a sense of responsibility in the child for the creatures dependent on his care. This is moral discipline of the most valuable kind, especially in home life, where the child is so habitually surrounded with loving care himself, that he is apt to forget that others can be in want of it, or that they may have a claim upon him. The care of animals may also create a taste for natural history. All that concerns them becomes interesting to the child, and he will spare no pains to gratify his curiosity; or, if the gratification is beyond his unaided reach, his questions will multiply, and, the mother, in answering them, may rejoice in this earliest shoot of the tree of knowledge, whence may spring up a future growth to enrich and delight his whole after life. No doubt this result may also follow from the random investigations of childhood. Froebel himself is a remarkable instance of how the love of nature and interest in her processes may spring up in the uneducated mind; but for one child who will reach any valuable knowledge if left to himself, twenty may be led to love and seek it by early guidance, who would never have found it without; guidance which shall nourish, with proper food, their first instinctive sympathy with living things around them, and, by partial lifting here and there of some corner of the mysterious veil that surrounds their life, convert their uncomprehending wonder into loving admiration.

The interest created by gardening and the care of animals is kept up by many of the Kindergarten games, which relate, as I have said, to incidents of country life. The children make believe to perform the various operations of the gardener or farm-labourer, or themselves

represent the animals of which they are telling the story. The songs that accompany their games afford a pleasant exercise for the memory. They are not learned, as a dull lesson, book in hand, but by repeating the words after the teacher and the other children, with all the stirring accompaniment of action and singing, till they become graven on the memory, bound up with pleasant associations. It is one of the accusations against the Kindergarten, that it neglects the cultivation of memory; but what is neglected is only the artificial method of the school, while the natural method is continually followed. The greater part of what children and the uneducated classes generally learn to remember is what they have continually before their eyes, what they deal with in daily life, and, therefore, constantly need to remember. In the same manner the Kindergarten exercises cultivate memory extensively. The same forms and names are made familiar by daily use; the same operations are repeated; no new things are introduced without an evident link with what has gone before, and thus, though nothing is learned by rote, the appeal to memory is incessant. When the value of words and symbols comes to be understood, they also will be retained by the memory, thus carefully trained among other things.

CHAPTER VIII.

ORAL TEACHING.

In the previous chapters I have briefly surveyed the various practical means of instruction offered by the Kindergarten methods, and it is time now to consider that which is equally necessary to them all, *i.e.* the art of oral teaching; and it is specially important to dwell upon it for our particular purpose, as it is an art rarely studied by any but trained teachers. Yet it is, to some extent, indispensable for all who undertake the education of young children. Oral teaching is now so largely used in schools, that it is, no doubt, far better understood than it was a few years ago, and all professed teachers know that they must practise it. But just as speaking to a school-class differs from a professor's lecture, so does oral teaching in a Kindergarten differ from that of a school, and the difference is certainly not on the side of greater facility. The class-teacher in a school approximates in so far to the professor that he has a given subject for his lesson, which may be dwelt upon at some length, and can appeal in some degree, however small, to previous knowledge on the part of his hearers. The Kindergarten teacher, on the other hand, has to awaken interest in infant minds at almost the earliest dawn of intelligence. She has to give, so to speak, the power of understanding, together with the

matter to be understood. Her words must be few and simple, and bear immediately upon visible objects; yet she must not be dry or tedious, lest the child should remain uninterested, in which case his mind gives no response, and curiosity, which should be the spur to urge him on, will remain dormant or wander to more attractive matter. Books are of no avail, except for previous study, for they are not written for such an audience as she has to address. Even the illustrations given in some of the best books may refer to things foreign to the child's experience, and are therefore useless. All readers of Kindergarten literature will remember how often, in the German books, facts and scenes are referred to in some of the songs and games which are unknown to English children, and therefore unintelligible to them. This is, indeed, one of the great difficulties we have had to contend with in importing a foreign system, and having had for so long to depend on foreign help. But these very difficulties point to certain advantages which an intelligent mother will have over any teacher, because there can be nothing unfamiliar in her teaching; she knows every element that goes to make up her children's life. Their associations are of her own making, and she can therefore never be at a loss as to what she may appeal to in their understanding and feelings.

On the other hand, there are few things in which the trained teacher has such an advantage as compared with the untrained as in this art and method of oral instruction; and accordingly, in the course of careful preparation we have supposed the young mother to go through, in order to fit herself for her duties, there are few subjects to which she should give more anxious attention. Every portion of the Kindergarten method requires oral teaching. We find there no lessons to be learned by heart, no spelling of words, no arithmetical tables. It is directly through the

teacher's exposition of the objects placed in the children's hands, and the stimulus thus afforded to their mental activity, that mere toys become instruments of intellectual discipline. For although, in the actual use of Froebel's gifts, the teacher's art of speaking seems to be less required, yet even here all the animation of the class will depend upon the manner in which the subject is presented. We have had melancholy experience, in all countries where it has been introduced, of the failure of much Kindergarten teaching, and the cause of the merely mechanical work, which too generally prevails, must be sought in the deadness of the teacher's manner, as much as in the neglect of principles. The Kindergarten method, which teaches no reading or writing, makes, as we have seen, the dependence on oral instruction complete. And the fact that it aims at keeping the children's own minds continually active, makes the mental activity and readiness of the teacher still more indispensable.

When using the gifts for certain definite lessons of form and number, etc., the right name for each new object should be taught. By daily repetition it becomes familiar, and is thence a means of further instruction; but when the direct lesson is over, no new or unfamiliar terms should be introduced into the talk about the objects used or the forms produced; as, for instance, in constructing tables, steps, towers, etc., with the cubes and bricks. We should always employ the language which is most intelligible and most interesting to our little hearers. The object-lesson, as commonly given, falls too easily into a lecture, and the audience is soon considered in the aggregate only. This is always the danger with large classes when objects can only be presented by the teacher, not given into the children's hands; but in a Kindergarten lesson each child must be actively occupied with whatever the teacher is speaking of, and she must enlarge upon it

only as far as she can carry their interest fully with her.

There can be much pleasant talk of this kind between mother and child, long before even the Kindergarten age. Everything the child wants to know about, that attracts, or to which we desire to draw its attention, gives occasion for the talk. It must not be dry or short, as if we were not interested; it must not be sententious, as if we would rather teach than play; it should be the ready sympathetic response to the child's want, while leading it unconsciously forward to a further stage, when new wants will be felt. The *Mutter und Kose-Lieder* mostly belong to this period, and will help the young mother in this earliest phase of continual but informal mental development.* Such talk as we have described is the natural precursor of the direct oral teaching, which branches out so widely, and in the Kindergarten has two distinct departments, that of instruction about visible objects, the phenomena of the external world, and that of story-telling. We will begin with the former.

Science.

A certain knowledge of the elements of physical science is always held to be necessary for Kindergarten teachers, and it is to be used mainly for the purpose of this informal instruction given in aid of the child's own striving to take possession, as it were, of the world he sees, which is at once the quickening impulse to all his faculties, and the source of delight in their exercise. A methodical lesson given to a school-class on physics and botany would be easier, in many respects, than this ready talking to children upon the subjects that excite their own fancy at the moment. Yet there is method also in the Kindergarten teaching. It must not be desultory; the different points should be well linked together, as the skilful teacher knows

* Reference has already been made to English translations from this book; see chap iv., p. 56

how to link them, so that the questions and answers of to-day shall lead to the questions and answers she wishes to bring out to-morrow. The great difference between this and the school-lesson, and that which makes it more difficult, is that, in the latter case, she can command the pupils' attention, even should their interest not be at once awakened, whereas with infants, their intelligence can only be aroused when their interest is already excited. The very words she uses have to be explained, or rather to be illustrated, as far as possible, by familiar objects. Nowhere is the power of clear and familiar exposition more peculiarly needed than in all that relates to that knowledge of the external world, which is so valuable, not only for its own sake, but because it deals with the things which most naturally awaken childish interest and curiosity, and offers, therefore, all the conditions we require to aid us in developing childish intelligence.

The educator, in dealing with little children, must be prepared at all points to answer their eager questions, the *why*, the *when*, the *where*, that occupy the little busy brains so continually. They point out to us themselves the directions we should give to our own studies in order to help them. With the few and singular exceptions of children whose questionings go boldly out into spheres of thought many of their elders leave wholly untouched, childish curiosity is altogether roused by the phenomena of the external world, and it is a standing reproof to us for the onesided culture which has so long prevailed, and has left a great majority of persons, even in these days of scientific triumphs, ignorant of the first elements of science. Nature prompts children to a more rational course, and Froebel eagerly seized the indication. Hence the stress we see laid on acquaintance with physical science in the training of Kindergarten teachers. Many persons are inclined to cavil at it, and ask, with a sneer, Where

can be the need of science for the teaching of babies? In answer, we can only request them to attend a good Kindergarten, and judge for themselves; or, if the novelty of that repels them, let them go back to some books of an earlier generation, and read Miss Edgeworth's *Harry and Lucy*. That offers the best example I can remember of the interest and delight which children can be led to find in the elements of physical science, though it must be borne in mind that it is intended for children far beyond the Kindergarten age, and therefore deals with many subjects quite unfitted for younger pupils. In truth, however, the objections to the scientific portion of the Kindergarten teacher's training, as a needless exaction, only prove that the objectors have lagged behind modern progress in education, since all that it requires is the mere grounding in the elements of science which every person claiming to be educated should, in these days, blush to be without. *Not deep anywhere, but accurate everywhere,* is the principle to be observed in laying this general foundation, and all that the teacher has to add to her knowledge is the art of imparting it.

It is evident that there can be no formal lessons upon scientific subjects in a Kindergarten class. The instruction must be given incidentally and conversationally as the occasions arise, and yet it must be real information, not only correct as far as it goes, but leading the child onwards; and it must be well expressed, for we must remember that the teacher's speaking is the child's lesson in language as well as in the subject on hand. No grammar is taught in the Kindergarten, but the teacher should ever aim at making the habit of correct speaking, the language of cultivated persons, become unconsciously part of the child's daily life. Botany is one of the favourite subjects by means of which Froebel sought to develop the intelligence of children, but we must not imagine this to mean

any scientific nomenclature, any dry formulæ of classification committed to memory. The world of children is too restricted for them to care to what species or family a flower belongs, for they have never realised the need of ascribing to it a special place, and our teaching must, at first, deal only with what they *want to know*, remembering that it is ours to extend the wants that will crave satisfaction. On the other hand, the structure of plants is full of interest to children. They have continually before them the stalks, and the seed-pod, and the bright-coloured blossoms; and the relation of these to each other, to the earth out of which they spring, to the birds and insects which feed upon them, can be made to excite their curiosity to a continually progressive extent. Then comes the comparison between one plant and another, of the similar parts in plants of different sizes and growth, such as the slender stalks of the garden flowers with the trunks of stately trees in the wood, etc. The field of interest is almost boundless, even within the limits of childish apprehension, and, as with all other glimpses into the world of nature, the further we advance, the wider does the horizon grow, and the more exciting to intelligent curiosity. In proportion as children learn something of the true nature and relations of the natural objects which attract their attention, their desire to know more is quickened. It "grows with what it feeds on," and the habit of observation is confirmed. It matters little with what subject we begin, botany or any other, it is sure to lead on to something else. The many questions children ask about the appearances of the earth, the seasons, the weather, etc., lead to the elements of physics; and the teacher needs to have a firm grasp of the knowledge she has acquired, to enable her to put the information she has to give in the clearest form; to meet readily the children's present wants, and, while stimulating their curiosity, to

lay a sound foundation for the larger acquisitions of the future.

Few subjects are more wearisome to children than geography as commonly taught, giving the configurations of countries and their political boundaries; but few subjects are capable of being made so interesting to them even at the Kindergarten age, as certain facts of physical geography, which can be objectively taught and illustrated in an amusing manner. It is a delight to them to construct a mountain in the garden, or even with sand or clay upon the table, and on the sides of the mountains to score the deep ravines leading to broader valleys below. Then it is seen how easily the water made to represent rain will roll down the steep sides and form rivers, and how the ridge of the mountain becomes a watershed between two districts, and how the rivers flow into the sea. All the different forms taken by the sea-coast, bays, headlands, estuaries, and the connection between seas and lands by strait and isthmus, can be exhibited, and islands formed in the mimic sea, round which ships may be fancied or boldly represented as sailing. It is evident how much of this may be taught as illustrations of some story of adventure, and with what interest the little hearers will take in the heroes of the story, who have perhaps landed from their boat upon the shore, and found their progress hindered by a river they could not cross, till they ascended the stream, and found it narrower as they went higher up the valley, &c.

The same sort of narrative may serve as a thread for the successive lessons about animals, beginning with accurate information about some that are familiar to the children, and proceeding to point out the resemblances of different groups, and their differences as regards size, colour, habits of living, &c., going on naturally to the different countries they inhabit, and

the consequent differences of climate, food, and so on.

That incomparable book, the *Swiss Family Robinson*, which all children old enough to read it delight in, will furnish many a useful hint to those who wish to interest still younger hearers. Miss Buckley's books, which, we may hope, will inspire another generation with the love of science, will also prove a valuable study to teachers of little children. Indeed, hints and suggestions may be abundantly found in the course of ordinary reading, and a note-book, kept at hand for the purpose, will enable the mother to make the most of all such opportunities. What has been said or done in the course of the day's lesson should lead naturally to that of the morrow, and some work of preparation to ensure this will be necessary to all but the most experienced teacher. I must again remind the reader that this kind of oral teaching is far from easy; but, besides that the mother will hardly grudge trouble to enable herself to perform effectually the task she has undertaken, there is comfort in reflecting that labour is seldom less wasted than in acquiring the art of lucid and fluent expression, together with clear exposition of any subject we have to speak about. The indispensable requisites are clearness of thought and firm grasp of the subject, great or small, that we have to set forth. Readiness of illustration, which is also so essential, is more difficult to acquire, because depending in great measure on the lively fancy and ready memory, which are natural gifts, not at the command of all; but much may be done by careful and ever watchful attention to the matter, and habit will give the power of doing the work usefully and thoroughly, though it may want the charm which belongs only to the gifted few.

Finally, we must ever bear in mind that the alphabet of physical science gi'en in the Kindergarten is not intended

for the sake of knowledge alone, but to draw the children closer to nature and to God. In one sense it is more important that the mother should feel the glories of creation than that she should be skilled in unfolding them Froebel reverenced nature as the manifestation of God's thought and God's will—a manifestation which our senses are specially adapted to recognise, and our intelligence to apprehend. Union with nature and with God, through knowledge of and obedience to His whole law, physical, moral, and intellectual, is, in Froebel's view, the great purpose of human existence, and the child's instinctive desire to see and know all he can of the world about him is the indication that his nature is awakening to follow its true bent. In this view, physical science, which daily opens up more and more of the mysteries of nature, and reveals the grandeur of order and law lying beneath all visible manifestations, is a sphere of knowledge to which it would be our duty to introduce children, even if they had no natural inclination towards it. It is with nature, our great pathway up to God, that Froebel wishes to form strong and early associations of pleasure in the child's mind as the source of religious impressions, of reverence, love, and the natural sense of obedience felt to be due when the consciousness of weakness and dependence is awakened in the presence of a power passing all comprehension. And, once more, for this purpose the study most necessary is that most neglected in ordinary education—the study of the world we live in, of the laws we work by and are subject to in our every action. It is fortunate that a study so important on moral grounds should also afford the most frequent opportunities and the most direct means of cultivating the observing and reasoning faculty, the groundwork of all intellectual discipline; and most fortunate, also, that it is the direction in which we can most easily awaken the curiosity and interest of

children, and feed the desire *to know something more*, which good teaching should continually inspire, and which is the root of all subsequent spirit of inquiry and love of knowledge.

The old objection often crops up again here, that if children are naturally so much interested in external objects, we may safely leave them to nature; and we must repeat the old answer, that the childish faculty tends in a given direction, but that it requires guidance to make it develop aright, and that guidance is education. Thus, with the instinctive love of nature in children, they flit from object to object just as they are attracted at the moment; the beauty of colour in the sunrise and sunset, or in the varied hues of flowers, of musical sounds in the song of birds, may speak vaguely to their hearts and imaginations, but the impressions are transient, and may remain utterly barren for any real culture of either, or of the understanding. It must be remembered, also, that habit deadens all impressions which are not kept vivid by attention being fixed on them, and the delight and wonder of the first perceptions soon fade away into indifference when the objects that excited them become familiar. It is the part of a good teacher to give permanence to the impressions by opening up new sources of interest and pleasure in each object, by leading the child to observe, to compare, to learn something new about it and its relations to other objects, and thereby making his instinctive tendencies the means of moral and intellectual training. Nature places the instrument in our hands; it is for us to make use of it.

I have dwelt at some length upon the mode of introducing little children to natural science, because this introduction belongs to the peculiarities of Froebel's system, and because it is one of the points on which the mother who proposes to teach will probably need most preparation. We will turn now to the art of telling stories,

a very important one to the Kindergarten teacher. Every one who knows anything of children knows the fascination that stories have for them, and has probably tried to gratify this desire, whether with an educational purpose or not. How to make story-telling educational is a further question. How to make the stories give information, yet leave their amusing character untouched; how to convey the moral impression we wish to stamp on the childish mind without any semblance of moralising—this is the art of story-telling in the Kindergarten. I would recommend to my readers a lecture given by Miss Buckland, on "The Value of Stories in the Kindergarten," and since published,* which will be found full of suggestive matter. Miss Lyschinska has also some good observations on the method and scope of narrative as a means of instruction, in her *Principles of the Kindergarten*, chapters ii. and iii. I much regret that I cannot likewise refer to an admirable paper by Madame de Portugall, on "The Art of Telling Stories," which was translated and given as a lecture at the Froebel Society's Meeting in May 1881; but it is, unfortunately, not published. Those who heard it will not fail to remember how, with her deep love of children and her inborn gift of teaching, she seemed to seize every point by which their interest and sympathy might be kindled and swayed, so as to form the associations that will most surely affect the growth of intelligence and character. Madame de Portugall earnestly deprecates the ostensibly moral purpose in a story. "It must be understood," she says, "that the facts of the narrative should in themselves suffice to exert a moral influence, and that there is no need of that sententious prose, or few lines of bad poetry, very improperly decorated with the title of *moral*, which are very often found at the end of stories for children. Let us

* *Kindergarten Essays.* Sonnenschein.

tell stories to our little pupils to widen the circle of their ideas, to teach them to love goodness, and, finally, to awaken and feed their imagination." Again she says, "Let us beware, during that earliest period, of making it our first object to convey information. Whenever, in telling a story, we betray the intention of giving instruction, we shall fail to captivate our little pupils; we shall bore them, and the intellectual as well as moral results will suffer." The following passage gives a valuable warning: "Let us never relate without knowing why we are relating; without grasping the importance of the psychological moment; without being clearly conscious of the intellectual and moral result which we wish to obtain. This clearness of insight as to ends and means is indispensable to all who undertake story-telling to children." "Next we may ask, What should be told to children? Yes, what shall we tell them? What shall be the talks we are going to have with them? The answer is very plain. The talk should be to a child what a good book is to the adult. By reading we seek to extend our knowledge, to widen our intellectual horizon, and to feed our imagination; we must make these the purpose of our story-telling, the result we seek to obtain. But to obtain it, what should we talk about? For we must not go beyond the intellectual level of early childhood; our little ones must have no painful effort to make; they must be able to seize at once the subject we put before them, to follow without difficulty the events of the story, to feel it all within their reach. In order to realise all these conditions, we must possess an intimate knowledge of childhood, its wants, its essential nature. Then only shall we be able to talk to children at their own level without falling into silliness and absurdity."

"But what children love above all are subjects taken from the life, the habits, the ways of animals. Few are so

delightful to them. To see how children identify themselves with animated nature, one might suppose that a special tie existed between it and them. . . . They are never weary of the stories in the form of dialogues in which an intelligent teacher makes animals speak and act."

We have seen in what manner children can be interested through conversational teaching in botany or physical geography, and we may now see how they may be kindled into interest in history. A list of the kings of England is as uninteresting as a classification of plants or a dissected map of countries; but let us bring forward some striking incident, and show how it happened, in what surroundings, geographical and historical; let us speak of some act of courage or fidelity, or high enterprise, giving it "a local habitation and a name," and through the child's heart we reach his understanding, and stamp our words on his memory. If we will talk of dull things in a dull way, we can only expect children to be as weary, and to profit as little as we should ourselves at a dull play.

There is a great difference of opinion about fairy tales and fables for children, but I think that those who object to them forget that imagination is a natural faculty, very early developed in children, and which requires its proper food. The personation of characters, the representation of fictitious scenes, is spontaneously resorted to by them almost as soon as they are able to play and talk freely together; indeed, a child alone will talk to its doll or its wooden horse as gravely as to its brother and sister. Taking this psychological fact into consideration, it is vain to talk of the possible mischief of misleading children by our introductions of imaginary beings, or by our endowing animals with the gift of speech and the feelings of human creatures. They accept our creations with the same good faith with which they throw themselves into their own

imaginative play, and a question of truth or falsehood does not come in, except when actual facts of daily life are under discussion. These should always be faithfully presented. Though the child could not consciously realise the difference, he feels it, and will respect the same limit between the actual and the fictitious, if it is invariably adhered to by those around him; the truth of fact and the truth of poetry being thus shadowed forth in the instinctively imaginative mind.

With regard to professed fiction, if the feelings expressed be true, that is enough, and often imaginative fiction affords us opportunities of touching the higher feelings, the poetic and heroic, better than a matter-of-fact narrative. I have already, in a former chapter, spoken of the use of story-telling in conveying moral and religious impressions to children. Our teaching on these great subjects cannot be formal. The time is not yet come for the "line upon line, precept upon precept." All we can do is to stir an emotion, to awaken a new thought that dimly tends towards the region which cannot yet be fully opened. But to this subject we shall return subsequently. Suffice it here to say that, while the everyday life of children gives only a narrow canvas for our pictures, the real life of men and women is beyond their comprehension and sympathy; and if we wish to touch some higher chord, to form the first links of some precious associations, we must carry them with us to ideal fields—those vantage grounds of poetry into which the elves and the fairies are our earliest leaders.

CHAPTER IX.

MORAL AND RELIGIOUS TRAINING.

Inseparable in Froebel's Method from Intellectual Training.

We have been hitherto occupied with the practical system devised by Froebel for the development of the intellectual and active faculties of children, and have dwelt lastly upon the oral instruction through which the system must in great measure be conducted. In the fourth chapter only, while considering the earliest phase of education, and incidentally in the last chapter, have we touched upon the moral and religious influence of the system; yet this, as I have more than once pointed out, was never absent from Froebel's purpose, and the reason for postponing the consideration of it so late in my work is that, when we know something of the general method, we are better able to judge of its means of influence in a given direction. Moral training, which bears upon the whole conduct of life, necessarily gives its true meaning and aim to education, which is the preparation, through the development and cultivation of faculty, for the work of life. There can, therefore, be no real education without moral training; and it should never be forgotten that this training will go on independently of us, if not with our aid, through the inevitable influence of the child's surroundings upon its habits and associations, and, in nine cases out of ten, making for evil, if we do not take care that it makes for good.

Moral training does not stand apart from the intellectual, but acts through it and with it, each deriving and giving strength the stricter and closer the union between them. Froebel drew no line of demarcation between the different portions of education. In his view they are different aspects of one whole, the equal and normal development of the entire nature which alone makes man a complete being. Thus, although I have in these pages divided, for the sake of convenience, the intellectual from the active and artistic culture, and physical training proper from both, and have specially deferred the consideration of moral education till now, it must be borne in mind that, in practice, they all go hand in hand, and that not one can be neglected without injury to the rest. The child is not a bundle of separable parts, but one individual being, in whose complex organisation action and reaction between all the elements composing it are incessantly going on. The physical, moral, and intellectual states and conditions exercise a reciprocal influence on each other, and the educator can never consider them as independent agents. With young children especially, physical training exercises an influence on character through health, through all that makes the functions of life easy or difficult. At that age they are incapable of putting a constraint on themselves, and the discomfort caused by unfavourable physical conditions inevitably shows itself in fretfulness, languor, or one form or another of wayward temper. The interaction between the moral and intellectual conditions is less direct in early childhood, but becomes more marked at every step of development, as conscious life asserts itself more and more, with its variety of individual desires and motives, and the will gains strength to direct and control action. Intelligence awakens earlier than the moral qualities, but, as soon as it can be called upon for anything like conscious and sustained exercise, the moral qualities must be called

into action too, and patience docility, self-control, are as indispensable in any course of intellectual training as quickness and clearness of apprehension.

Froebel never lost sight of this interaction of the various powers, and each part of his system is constructed so as to work in and through the others. There are three characteristic points of the Kindergarten system, in which we shall note how the moral training is worked out through its physical, intellectual, and social influences. These are, firstly, the conditions of full contentment produced in the child by the education being, in all its parts, based on the study of nature, and thus everywhere aiding instead of thwarting natural development. Secondly, the influence of intellectual training and of work upon character, brought to bear at an age when systematic education is, generally speaking, little thought of. Thirdly, the influence upon each other of children brought together in the Kindergarten, also at a much earlier age than they would otherwise come in contact with anyone out of their own homes. Let us consider these in their order.

In all good nursery government, the cheerful well-being of the child is made a prime object. All unconsciously to it, habits are formed on points held to be essential, but, so far as health and safety will allow, no thwarting of the infant's desires and impulses is allowed to interfere with its enjoyment. Froebel adds to this gentle nursery tending the culture of each faculty of body and mind as it begins to show itself, watching the child's natural bent in its first attempts to exercise them, and enlarging its field of pleasurable sensation by assisting the exercise. In the Kindergarten, at a further stage of infant life, the same method is followed, which, though really the beginning of systematic training, seems to the child only the continuation of its own happy freedom. Froebel considers the natural tendencies to be the right ones, only wanting

watching and direction, and education in his hands is a work of development. It proceeds continually on the lines of natural growth, and, like the skilful gardening from which he took the name of his system, all its efforts are directed to favour the healthy, normal action, spontaneously exhibited by the young human plant. Thus is removed at once the most fruitful source of contention and rebellion, while silently, day by day, the careful educator fosters the growth of a new power, which shall be fit to exert itself when this first phase of life has passed into one more complicated and difficult. This reserve power is the duly trained will.

The will is the power by which we single out to be pursued one course of action from several which are presented to us, and keep conduct steady to our chosen aim. But in childhood this highest human power of self-determination is as yet only in germ, and we must strengthen it by keeping the right motives prominently forward, and linking them to pleasurable associations. All true moral education, having for its object the formation of character, resolves itself into this, and the question of questions for the educator is: What motives shall we excite and strengthen by association in order gradually to obtain the desired result? Now, in very early childhood, at the period to which Froebel devoted such careful study, and which he treats as the seed-time for all the fruit we hope to gather hereafter, no motive exists or can be called forth except that of gratifying inclinations. There is nothing yet developed in the feelings or understanding to which we can appeal in opposition to this, and it is by the educational use made of that natural following of inclination, that instinctive grasping at enjoyment, that the Kindergarten is distinguished above other systems. Self, and the outer world as furnishing enjoyment to self, are all the very young child is conscious of. Froebel does not attempt to

thwart this natural condition, but makes it the means of leading to better things. In Kindergarten work, for instance, the children are not set down, as in ordinary lessons, to a task they dislike, and which often requires a contest before they can be prevailed upon to attend to it, but their curiosity is aroused by a succession of objects which they do like, which amuse and stimulate them to active interest. The signs of this natural activity are carefully watched, and simply directed and methodised; the child learns much, yet is only conscious of being amused. This, however, be it remembered, is not done because pleasure is the end of education, but because amusement is the only means of education at that age. Through its help work becomes a habit, and mental exertion, where the mind is ripe for it, is found linked with an association of enjoyment. A little reflection will show that there is nothing in this method of education opposed to what has been said before on obedience as the foundation of a child's morals. It simply points to a different mode of cultivating obedience. Though we follow the indication of the child's natural desires, this implies no relaxation of our directing influence. The child is made happily busy with what interests and amuses him; he is kept from all weariness of body and mind, and rest and change are always at hand; but all this takes place under our supervision and according to our regulation, and the child is as much conscious of our care and overruling superintendence as he is of the pleasure he receives from his own activity. He feels the enjoyment, and he feels, at the same time, the power to which he owes it. He cannot reason about either, or compare to which he owes most; but he is conscious of them as equally facts of his existence, which he accepts as he does any other habitual condition. Thus the pleasure our rule ensures in no way weakens that rule unless we ourselves undermine its foundation. A child may go daily

to the Kindergarten, where he is happy and amused, with quite as much sense of doing what he is bid as if he went to some school where he was bored and unhappy. The difference is that he connects the power he obeys with his happiness in the one case, and his discomfort in the other, and learns to love instead of fearing or disliking it. In the latter case he may attempt to rebel, because the moral sense of the duty of obedience is still dull and feeble, and what he rebels against is not so much the authority, as the immediate unpleasant consequences of submission to it.

It is upon this principle of obedience that I am at variance with Rousseau and other writers of a certain school. They consider it an arbitrary yoke which ought not to be imposed, and would leave the child to the teaching of nature and experience. I hold it to be a righteous safeguard to shelter the growth of the higher nature. The important thing, indeed, is not *what* a parent commands, but that he should uphold his right to command, which is his by every law, human and divine. The opposite theory sets aside, in the name of philosophy, the conditions framed by nature herself for the protection of childhood. There should, say those who maintain it, be no command, no authority. The child must learn everything from his own experience, as man acquires his knowledge in the world; but this dictum leaves strangely out of sight the fact that what we learn from the experience of others is really with us all, throughout life, far beyond what we can acquire for ourselves. Did each individual of each generation of mankind know only that which he has been able to verify for himself, civilisation would be impossible, since progress is only an advance from the inheritance of the past. Now nature, with due regard to this essential fact of our human condition, has so placed the child that he enters gradually and inevitably into this inheritance; those who are around him unlock its treasures and save him

from the blunders and sufferings which the unlimited freedom to go wrong would entail upon him. According to some writers on education, the relations of parents and children resemble those of arbitrary despots and their subjects, whereas there is this essential difference between the two cases, that even when the rule of a parent is exceptionally severe, the inequality between the ruler and the ruled is natural and inevitable, and that the mere instinct of parental love is too strong to be often flagrantly violated. Foolish indulgence is a much more common error than undue harshness. Thus, far from being an arbitrary encroachment on natural freedom, parental authority is, in truth, the prop by which the early feeble efforts towards self-reliance are supported, just as the parent's hand guides and supports the child's first faltering steps. A little child may be obstinate, it cannot be resolute; its action is weak and wayward, because the power to conceive and carry out a consistent one is absolutely wanting; but it can understand the necessity and the righteousness of obedience to what it feels to be the higher and wiser power of the parent, and the habit of submission on that ground gradually trains the power to control action in obedience to the sense of right. For instance, the child trained to act habitually in a certain manner because his parents command it, whether it squares with his inclinations or not, is daily making progress towards that steadiness of purpose and action which is essential to his self-government in after life. On the other hand, parents who neglect or abandon their lawful authority, and leave the child to his own devices, unchecked by the sense of law, run serious risk of seeing him remain in manhood a child in purpose, the toy of every passing inclination, or, worse still, the lawless pursuer of every selfish object.

Conscience.

Again, it must be remembered that from the mere lessons of experience no moral notions can be acquired at

all. We learn from them only what will fail or what will succeed, what is expedient or inexpedient under certain circumstances, but not what is right. The notion of right and wrong, carrying with it that of duty, belongs to a wholly different region. The man who said he knew that honesty was the best policy because he had tried both, was not more moral than the thief; he had only studied society to more purpose. Our decisions as to what acts are right or wrong will depend on knowledge and circumstances. The moral standard has varied from age to age, and country to country; but that we *ought* to do that which we have acknowledged to be right, this is the eternal voice of conscience, without which man would be incapable of becoming a truly moral agent. The weak who follow the multitude to do right, as in other circumstances they would follow it to do wrong, are leading harmless lives, but are not, in any strict sense, moral, for this implies conscious and deliberate obedience to the voice of conscience for conscience sake. They do their duty, perhaps, yet not because it is their duty, but because society requires it of them. This distinction cannot be too clearly borne in mind in early education, for the child is very soon able to recognise the voice of conscience, though unable to give it a name or to reason upon its dictates. He has learned upon authority that certain things are right, such as obedience to parents, gentleness to brothers and sisters, the giving up of some selfish wish for the sake of others; but, having once learned this, an instinctive feeling tells him that since they are right he *ought* to do them. That natural feeling may, of course, be stifled by neglect and bad training, just as any other of our faculties may be ruined by ill-use or want of use, but it is the highest office of education to cherish and strengthen it; to make its utterances more clear, its authority more imperative; and, once more, obedience in childhood is the

surest step towards it, as the earliest exercise of that self-control which keeps the mind free to follow the dictates of conscience and strengthens the will in habitual obedience to them.

Among those who deny that the will should be trained to obey conscience, and maintain that the regulation of conduct is a matter of expediency only, decided on grounds of utility, there are many who have themselves a very high standard of action; but it is evident that, for any standard to be accepted and consistently acted upon, the will must still be accustomed to acknowledge and obey the sway of reason, and if in childhood no habit of self-control through obedience has been formed, reasonable expediency will have no more force over conduct than moral principle. If men always, or even generally, acted upon what they know to be, in a worldly point of view, the wisest course, society would be very different from what it is, though all higher motives were absent.

This may seem a wide digression from infant training, but it is not so if we admit that obedience, *i.e.* the habit of submission to the highest law a child can know, is the school in which he learns to subordinate, at a later period, his own fancies and desires to whatever rule of duty he recognises as supreme. Without such control manhood is shorn of its nobility, and strength of will degenerates into obstinacy, a mere energetic assertion of unreason. Again and again I must repeat, that if we would educate the true man or woman, the being who is not "passion's slave," but self-ordered in doing as in forbearing, we must begin to foster the self-governing power from the cradle,* and its first exercise is in obedience.

* Another thing that makes it necessary to dwell upon these views is that opposite theories are maintained in works on education which are in the hands of all young teachers. See Herbert Spencer, Bain, and the new interest revived in Rousseau's *Emile*.

But, however high the value to be attached to obedience, the mode of enforcing it may be good or bad, and much of its moral influence on character depends upon this. If it is so enforced as to produce sullenness, or inward rebellion suppressed only because strength or daring is wanting to show it openly, then the result is distinctly immoral. Children must submit, but it is of the greatest importance that they should submit voluntarily; that they should feel as seldom as possible the sharp edge of the necessity, or look upon it as a contention between the stronger and the weaker, in which the weaker must yield. Let submission from the earliest dawn of intelligence be so gently yet steadily enforced that it shall become, as it were, a second nature, and by the time the child is able to reason about the actions imposed upon him, he will also be able to realise that the rule has helped his own helplessness and supplemented his ignorance. I do not mean that even the little child should always be required to obey blindly—that he should never have a reason given to him; far from it, it should be given whenever possible, but only he should never be suffered to require it as a condition of obedience. By the side of submission let reverence be ceaselessly cultivated, and the child will learn the habit of truly moral obedience, not because the strong hand is over him to compel it, but because he has faith in the wise will that guides him. Obedience to teachers and to servants, who have delegated authority, rests upon the same principle; it is part of the obedience to parents, as the latter will, hereafter, be seen to be part of the duty to God.

This, then, is the first characteristic favourable to moral training which we find in Froebel's system. Children are trained according to the laws of their natural development, and hence occasions of ill-temper and irritation are minimised, gentleness begets gentleness; and Kindergarten management is one of love, never setting aside

obligation, but softening all asperities. Such gentleness, it need hardly be said, is quite different from the weak indulgence of wilfulness, allowing opposition and yielding to it, or resisting it capriciously, than which there is no surer way of begetting rebellion and obstinacy, by which the child conquers in the end. The rule that is as firm as it is gentle creates the gentle spirit, returning love for love, and submitting because it feels that it is love that rules.

Influence of Intellectual Discipline upon Character.

We come now to the second point enumerated as peculiarly favourable to moral development in Froebel's system: namely, the very early influence brought to bear on character through work and intellectual discipline. This influence is one of the things least considered in the ordinary methods of education, and we may trace almost all the fear of giving knowledge to the labouring classes, all the restraints laid upon culture for women, to the neglect of it. Curiously enough, it has been assumed that the cultivation of intellectual power, and the increase of knowledge, would interfere with practical qualities, whereas it is, in truth, only by the equal cultivation of all the natural faculties that we attain the well-balanced power which secures sound practical action, the outcome of individual character, not the servile following of a mechanical rule. The qualities most needed for successful mental effort—patience and perseverance, correctness of judgment, accuracy both of observation and execution—are also those required for success in any department of practical action. They are cultivated through intellectual discipline, but they come into use in all the daily affairs of life. Froebel, who never loses sight of harmonious development, who perceives unity through all the parts of our being, and through all the phases of our actions, never wearies of enforcing this influence of the intellectual cultivation on the moral, of the moral on the intellectual, and

all the occupations he has devised have this double purpose in view. The faculty of observation which he trains so minutely among outward objects, he also leads the child to exercise with respect to the wants and feelings of those around him. The patience cultivated by the daily efforts to master some intellectual task is directed no less assiduously by the teacher towards bearing the small trials that affect temper, the slowness, fretfulness, or disobligingness of companions. Perseverance is cultivated in the same manner amid the difficulties of each day's mental exercises, and becomes a habit which will be carried into all other forms of action. The most valuable influence exercised through intellectual discipline upon conduct is the habit of accuracy engendered by it. The mind, early trained to acquire exactness both in what it does and what it tries to apprehend, will possess a considerable barrier against the inaccuracy of apprehension and of speech, which, in many intentionally truthful persons, approaches the verge of untruthfulness. With the best intentions to be true, people often do not know whether they are repeating words correctly or not, or giving the right version of an occurrence which has passed before their eyes. Such persons, and their name is legion, cannot be depended upon to repeat a message, still less to retail a fact or an opinion which they have heard. They are, so far, morally untrustworthy. On the other hand, one to whom accuracy has become a necessity in intellectual pursuits, will carry the same want into the daily affairs of life, and the Kindergarten exercises and occupations which make it indispensable from the very dawn of mental culture may thus be taken as affording valuable help in fostering one of the highest moral qualities.

Influence of Work.

The influence of work upon character is better understood in these days than it has ever been before, and work is consequently raised from a mere bread-winning necessity

to the position of a moral sustainer, and a privilege for whole classes that formerly despised or shrank from it. That influence consists mainly in the order it introduces into life, the industry, the value for time, the sense of responsibility which comes when a steady purpose of usefulness takes the place of desultory effort or mere amusement. The Kindergarten lays the foundation of this influence in early childhood, and boys and girls alike will leave it for school life with habits, as formed as they can be at that age, which will prepare them for school discipline, and make its routine, generally so irksome at first, seem a natural part of life, not destitute of pleasant associations. Thus, again, temper is spared, and the young feet are led willingly in the path of duty, and walk in it with more ease day by day.

Kindergarten pupils are so young that the cultivation of the reasoning faculty cannot be carried on very far with them. But through the use of the gifts and occupations, requiring constant comparison, discrimination, enumeration, and the selection of a means to an end, the first steps are taken, and each step tends towards the formation of practical judgment; in other words, of clear apprehension of facts and correct inferences from them, which, cultivated as habits, will be applied to conduct, to moral facts and issues, as well as to physical or purely intellectual ones.

It may be said, in opposition to the moral influence here attributed to intellectual discipline, that at a later period, with fully-cultivated intellects, that cultivation is by no means always found to tell so favourably upon character, and that we too often see men eminent for all the qualities needed for successful mental labour exhibit feebleness and want of judgment in action and the general conduct of life. The answer of the Froebel educator is this: that mental discipline of a high order has rarely been given methodically so as to form habits in early childhood, but is gene-

rally directed to some special acquisition of knowledge, no moral purpose being present to the teacher's mind in giving it. Its results on character are therefore left to chance, and will depend upon the previous moral condition of the pupils. But, in dealing with children, we consider intellectual culture as discipline simply; as part of the general education—that is, of the harmonious development and culture of the whole human creature, and in no right system can the moral be divided from the intellectual portion. We have the whole work in our hands; it is our fault if one part predominates or fails of its due influence upon another. The motive with which we carry on any part of our educational system will influence our choice of means and all that we do towards the attainment of our purpose. If, for instance, a pupil's success in some branch of knowledge is our main object, we shall be mostly occupied with the method of teaching it, the good choice of books, etc. If, on the other hand, our motive in the mental work is purely educational, we keep in mind throughout what will best promote the general purpose of education, which embraces right motives to action as well as the intellectual action itself, and makes knowledge a means, not an end. This is one of the principal reasons why education must begin in early childhood. Schools governed by our social exigencies are forced to make instruction their main object, and can scarcely find time for all the variety that our modern requirements demand. Still more is this the case in the later stages of education. The university professor must, even more than the schoolmaster, devote himself to intellectual culture, and in his case rightly so, for at that later stage it is knowledge for its own sake, as an end and not as a means, which is the object aimed at. When the professor is most careful to exact accuracy of observation and correct reasoning from his pupils, he is concerned only with the intellectual

results, and not with conduct. But in early education all this is reversed. The intellectual results are entirely subordinate to the moral. The communication of knowledge through our teaching is but a very small part of our task; discipline and conduct, the larger and all-important one; and the care bestowed in Froebel's system on the intellectual, all tends to foster the moral qualities at the period when both are beginning to develop simultaneously.

School Companionship.

The third point mentioned as favourable to the moral development of childhood in the Kindergarten system is the influence of the children upon each other. This is an advantage which, unlike the two preceding ones, cannot be so easily transferred to home education. Social qualities are cultivated when children of different families are brought together in a different manner from what happens at home. They meet on a footing of perfect equality, and depend on their own good and kindly behaviour for a pleasant footing among their companions. A child at home, on the other hand, *expects* to be loved and considered; nothing gives the impression that the place he occupies with those around him depends on his deserts. Again, he stands always in the same relation to his companions; he has always the same elder or younger brother or sister with him, whose claims are settled by their age or the arrangements of the home life, and he acquires the habit of being himself quite unmindful of any personal responsibility in the matter. A careful mother will remedy this to a considerable extent. She will inculcate on the elder the duty of protecting the younger and setting a good example, and upon the younger the gratitude due for the help given and the example set by the elder; but, after all, she cannot attain the same social results which flow from the free intercourse of children of the same age and sharing the same pursuits and interests. It is the same advantage that school gives over home life at a later

period, but when given early its attendant risks are minimized by the much larger control of the teacher, and the moral influence is more effectually preserved.

One of the many points in which Rousseau, the professed apostle of nature in education, goes decidedly against nature is in isolating the child, leaving completely out of sight the fact that the social instincts are as much a part of the natural constitution of man as the selfish, and thus making no use of them in education, through the influence of children upon each other calling out kindly feeling, enforcing self-control, and cultivating the sense of responsibility in their relations to others. Froebel, on the contrary, sets a great value upon the moral discipline so undergone at an early age, and its reaction upon home life when the latter is not of the most favourable character. He hoped by this means to counteract, on the one hand, the too often coarse, ignorant influence of the poor home, and, on the other, the selfish influence of the rich nursery, where the child is supreme, and where, even when the care is intelligent, he occupies a place altogether out of proportion and independent of his individual pretensions. The Kindergarten transports him to a wider circle, where he is one amongst many, where pretensions equal to his own meet him on all hands, and where a pleasant footing can be won only by gentleness, by bearing and forbearing, and by unselfishness. Amidst such surroundings, under the presiding influence of love and gentleness, and excluding all lower influences, the whole current of association is formed in the direction of good, and habits are created before principles can be understood. Sympathy, which is a powerful bond long before there is any comprehension of its meaning, which makes the infant laugh when we laugh, be unhappy among gloomy faces,—sympathy becomes a powerful instrument of education when little children are brought together, and the prevailing spirit is one of

cheerful kindliness. The child's nature spontaneously seeks to be in harmony with what surrounds it, and when its surroundings are mostly at its own level, it can do so without difficulty. In our changes of mood there is always some intellectual element, something of thought which escapes the child and bars complete sympathy; but with its fellows all is emotional alike, and emotion on the same level, and they help each other in effecting the teacher's purpose of establishing a habit of unselfish sympathy, while yet the high sanctions of duty and religion are beyond the reach of their childish apprehension.

Duty.

We have seen in the moral teaching of the Kindergarten that its endeavour is to bring the child gradually under the law of duty, and duty is strictly a religious idea. Philosophers may frame grand schemes of social ethics independent of religious sanctions, but they will ever fail to bind them upon the consciences of men without a higher sanction than the general recognition of social utility, even in its highest form—the permanent good of the race. They will remain simple conclusions of the intellect, to be accepted or rejected according to individual conviction. But education, as I have repeatedly urged, cannot afford to leave the groundwork of moral action, the initial law of conduct, to so fluctuating a standard. It has to form character—that is, to train the will, and must therefore have a fixed purpose and a rule of right. The child cannot reason as to the wisdom of this or that conclusion; but if he has once learned to reverence a higher law, he easily conceives the notion of duty. The religion of children is necessarily emotional, but it should be connected with the first ideas they are able to grasp—the apprehension of over-ruling power, which they should realize first in their parents—combined with love, daily calling forth their trust and reverence. Froebel desired that the cultivation of religious sentiment should never be absent from Kinder-

garten training. He taught no dogma, no set prayers, no formula of any kind, but he strove to make reverence, the sense of obedience due whenever the will of God can be discerned, habitual, before any religious dogma could be understood. It was through nature that Froebel strove to draw the hearts of children to God, for his own love of nature was, as I have so often said, a religious love. He had an artist's soul, but he did not merely admire, he wondered; he was a man of science, but he did not merely study and inquire, he reverenced the law he had learned to decipher as a portion of God's will in the universe. And it was this religious feeling that he sought to infuse into the childish mind; not a religion of set rules and forms, but of love and reverence, and natural obedience to the power so loved and reverenced. Children of five years old can, as we know, learn to answer correctly all the questions in the Church of England Catechism, and they can go to church and learn the Collects for every Sunday in the year, but how often does the impression of weariness from the repetition of words, which cannot be really understood, prove greater and more abiding than any religious impressions conveyed! Children learn more from family prayers, if at all properly conducted, because these are connected with some things they can understand and much that they can feel. The meeting of the family each morning after the hours of darkness have separated them; masters and servants gathered together for one common purpose; the prayer and the thanksgiving of which they can understand the feeling, though possibly not the words in which it is expressed—all these together strike a chord of emotion, and that emotion becomes a religious association, which may, indeed, be severed in after life, but which may also be revived again and again after long periods of apparent oblivion. Fortunately, in addressing mothers, we do not fear to find many who would doubt the wisdom of giving a

religious education to their children; but in these days they will often have to meet the plausible argument of opponents, who, without directly combating the value of religion itself, maintain it should be left to the exercise of individual reason in riper years, and that, by carefully building up such religious associations as I speak of, we are imposing our own opinions upon the child, which he should be left at liberty to accept or reject when old enough to decide for himself. The answer to this is, that the parents are not only bound to impose their opinions, or, rather, convictions, so far as they influence their daily life, but that *they cannot avoid doing so*, and assuredly, were they atheists, would consciously or unconsciously impose their atheism. The best may err, as in all generations they have erred, but no generation till now has deliberately inculcated a doctrine so opposed to natural law as that children should be left to grope their way, and find out through failure and disaster what will harm them physically and morally without the guidance and help of those stronger and abler hands under whose care nature herself has placed them.

Religious Influence of Kindergarten Teaching.

The mother anxious to train her child religiously will find great help from the Kindergarten system. Religion enters without formality into all its teaching. The natural objects that the child handles excite its wonder, and wonder is easily turned into reverence, reverence into love. He is frequently occupied with living things, plants and animals, which he is shown to be partly like himself and yet so unlike, and the sense of all being under one law and one pervading care is an idea which the childish imagination is early able to grasp. I have already spoken of this in connection with the teaching of natural history. A young child may understand very little, but he *feels*, because the thought has been brought home to his heart by the analogy between the love and care of his parents with that of the

great Father of all; between the gratitude he owes to those whom he does see and know, with the same feeling for the unknown, invisible Giver of all good. Religion becomes thus what it ought to be with us all, a frame of mind, not a code of theology; and children may be brought to the one though they are incapable of understanding the other.

Closely connected with religious sentiment is the right culture of the imagination, which is as carefully attended to in the Kindergarten as it is strangely neglected in ordinary systems of education. The teacher in the latter is always aiming at giving instruction, and forgets that children, of their own accord, are for ever going beyond the reach of positive knowledge. We may see in this a beautiful provision of nature for the growth of the highest of human faculties—the conception of the ideal; for while she drives them, on the one hand, to gain necessary knowledge by their insatiable curiosity about the outward objects and common facts of life, she never allows them to dwell satisfied among them. The child left to amuse himself always makes an imaginative use of whatever he has learned or plays with. He confers fanciful attributes on the persons and things he is familiar with, and invents fanciful positions or actions for them, and thus shows how incessantly active in him is that faculty of imagination of which we make so little use, which, in its full development, is the sublime power that lifts us above the world of sense, and enables us to conceive the higher truth, beauty, and goodness, that sense could never reach. Not to the poet only, or to men of science in their highest speculations, is imagination essential, but to all of us who would lead a life higher than that of the senses only; and when we find it awakening in the little child almost simultaneously with the earliest indications of intellectual faculty, we cannot but feel how important it is that we should study carefully the office assigned to it through the long period of intel-

lectual development, and how we can aid in training it for its work.

I have already pointed out how carefully the culture of the imagination is considered in those occupations of the Kindergarten that call out creative energy, and open a field for artistic fancy. The idea of beauty is thus awakened and cultivated, and the idea of moral beauty is called forth at the same time by the stories and other portions of the oral instruction. The sympathy of children is easily aroused, but the power of sympathy in any individual may be measured by the power of his imagination, whereby he is enabled to place himself in another's position, and realise vividly the pains and pleasures of which he has no personal experience. Children are easily touched by a generous sentiment, by compassion, by admiration for bravery or self-devotion, but the depth of the impression will depend on the power of their imagination to give it vividness; and in proportion as we arouse and train that to activity in the right direction, will be the child's ideal of what is truly great and good, worthy to be admired and loved and reverenced. Those who are content with mere dull taskwork in education would be surprised to see how readily children respond to a higher tone of teaching, appealing to their higher nature, and how much of invaluable moral training is involved in the associations thus unconsciously formed.

Mothers Educate Inevitably.

We have now considered one by one the principal points which tend to make Froebel's system favourable to moral training, and one conviction must remain on the mind of every reader, that, as regards this portion of education at any rate, the mother's share must be the largest; that the principal moral influence in a child's life is, and must ever be, the home influence, whether it goes to a Kindergarten, or is placed under teachers at home, or is kept by the mother under her sole direction and teaching. As regards

mere teaching, part of it may be given over to others, while the rest remains in the parent's hands. She can, to a certain extent, isolate the direct intellectual culture and confine it to a part of the day, but moral culture enters into every moment of waking life; its influence surrounds the child like an atmosphere from which, consciously or unconsciously, it is continually imbibing nourishment or poison. Whether or not, therefore, the mother follows Froebel's system in the management of her children, she will equally have this portion to provide for. But in his system she will find this great advantage, that all the other forms in which it ministers to the culture of the childish faculties will give her help in this; she will find temper more easy to govern, fretfulness more easy to ward off, restlessness more easy to divert into happy activity, through the constant interest and congenial occupation afforded by Kindergarten work, and the early development of the understanding aiding the action of feeling.

It can never be too often repeated, that the teacher's rule is for a few hours of the day only, the mother regulates the whole life. Her care never ceases; her authority, if supported by that of the father, is supreme; and throughout all those hours in which direct instruction is suspended, the influence that forms habits, associations, character, does, by the nature of things, go on without intermission. If there is not action in one direction, there must be in another. That immense power of teaching by conversation, which is so strangely neglected as a rule, belongs to parents more than to any teacher. As an instrument of moral education, especially, it is almost unrivalled. But it requires tact and knowledge and practice. Children and young people are often enough lectured—talked *at*, or talked *down* to, which are all fatal. If any influence for good is to be exercised, the talker must know how to inspire interest and sympathy and the

belief that she is feeling them herself, which will give life and reality to all she tells. The moral that she may wish to convey must, as we said in a former chapter, be brought out naturally, not pointed, and the purpose of her talk be present to her, but not to her hearers. No set moral discourses will arouse admiration for steadfast right-doing, sympathy for suffering nobly borne, love for goodness shown in generous kindness, patient endurance of wrong. Feeling alone kindles feeling; we must be, in every sense, human with our children if we would develop their humanity in its fulness, and this subtle but most powerful form of moral training is best begun by such talks as I have described, in which the mother's share will or ought always to far exceed that of any Kindergarten or other teacher. She has the walks which are the child's delight, the evenings by the fireside, the first glad hours of the morning, the last tender moments at night, and the prayer, morning and evening, at her knees; and it is through all the talk, earnest or gay, of such varied seasons, that sparks of thought are first awakened, then kept alive in the childish mind; that views of conduct and character are presented, attracting the child whither we wish it to turn, and consciously or unconsciously leading the feelings to the points where we may most surely touch and mould them to the higher purposes of education.

CHAPTER X.

TRANSITION CLASSES.

From Kindergarten to School.

In the preceding chapters we have rapidly surveyed the various portions of Kindergarten work proper, its intellectual, physical, and artistic training, which should occupy a period of three to four years. The question now before us is this: When this early period is closed, and the child at six or seven years old stands before us such as that training has fashioned him, is his preparatory education complete? Is he fit for school work, which, according to the accepted routine, must be supposed to begin, in or out of home, at about that age? We can only answer, certainly not. The Kindergarten pupil, without further preparation, would be simply bewildered in a school class; he would find little or no use for the acquisition he brings, and would be without the means requisite for acquiring what the school offers; and this not because he is more really ignorant or incapable than other children—far from it—but because he does not know those things in which he must henceforth compete with them. He must now enter into another phase of instruction, and one which will be for a time accompanied by a difficulty of a peculiar kind, namely, that of learning by a new method, at the same time that his attention is turned to new subjects. He has hitherto learned from objects, aided only by oral instruc

tion; he has henceforth to learn by means of symbols, such as words and figures. He has dealt altogether with the concrete; he must now gradually open his mind to the abstract. The difference between the two methods is the gulf that separates Kindergarten from ordinary school teaching, and the so-called transition classes are designed to bridge over that chasm.

This difficulty is, of course, in great measure created by the relative positions at present held by the Kindergarten and the school, each isolated from the other; the later and higher course of instruction making good its claim upon the earlier by exacting from it the preparation of its pupils, while otherwise scarce recognising its existence. If the time should ever come when Froebel's system shall be thoroughly understood and accepted, and the fact recognised that he does not give us in the Kindergarten a method of infant training only, but THE BASIS OF ALL EDUCATION FROM ITS EARLIEST TO ITS LATEST PHASE, then the passage from it to school will be made easy, for they will be seen to be only two parts of the same scheme, not two distinct things requiring that a bridge should be cast over the space which divides them. The elementary work of every school will then be arranged to meet the special requirements and specially developed aptitudes of the Kindergarten pupil. The instruction will include object-lessons, side by side with the introduction to working by symbols and the elements of practical art-training, together with the lessons addressed to the memory. School classes working upon the same lines, and keeping the same objects in view as the Kindergarten, will then simply bring a gradually changed method of drawing out the children's faculties, and the teacher, knowing exactly what progress has been already made, and by what means, will be able to meet each new difficulty by appealing to the capacity already trained, instead of being forced, as now, frequently to leave in

abeyance some faculty already partially cultivated, and to enter upon wholly new fields and take up altogether new methods, which rather thwart than chime in with the old.

When Froebel himself speaks of elementary schools, and enters into detail concerning the method to be adopted for passing from purely objective teaching to abstractions and the use of symbols, he, of course, assumes that these schools shall be organised for the purpose. He speaks of them as simply part of the series of educational institutions through which his system would conduct the child from the cradle to the threshold of active life. Unfortunately, we as yet possess no such schools, and we must accept and make the best of those we have. Practical workers cannot alter the whole school-system of a country, and mothers working privately and individually for their own children will least of all be able to exercise direct influence over it. Parents might, indeed, in some cases, be able to delay the period of sending children to school, keeping them under their own care at least till nine or ten years old; and in that case, if Froebel's system has been followed from the first, there would be time to prepare the child gradually and methodically, by the mixture of Kindergarten and school instruction, for the new world into which he is to be sent, so as to give him there, amidst so much that will be strange and ungenial, the full advantage of the training he has already received.

Should Froebel's system ever be adopted in the infant schools, it will not be sufficient to alter their method, but the lower classes of the older school must be adapted to follow on the former, and must become transition classes. At present, children at seven years old are required to have learned in the infant school something of reading, writing, and arithmetic; and, although this might doubtless be accomplished in the Kindergarten, much else of

more educational value would have to be neglected. Another year should in justice be allowed. But we are not here concerned with elementary schools. Parents who are in circumstances to allow them to carry on the early training of their children at home in the manner indicated in these papers can also, being independent of public regulations, determine when the ordinary school course shall begin. They will naturally desire that their children shall take a fair place according to their age, and it is therefore necessary to inquire what they will be expected to know at eight or nine years old. The able head-master of a large London school tells me, in answer to the inquiry I addressed to him on this point, that a boy of that age entering a preparatory school or the lower division of a public school would be expected to read fluently, to write fairly and easily, and to be able to do sums in the first four rules of arithmetic. Now, anyone acquainted with the intelligent condition of children trained till seven years old in a Kindergarten will be satisfied that a year will abundantly suffice to enable them to master this elementary knowledge, while their minds will continue to expand within the large field of interests and active exercise of various faculties opened to them by Froebel's system from the beginning. The neglect of reading and writing in the Kindergarten is a constant matter of reproach to it, and, when its pupils have been compared with others in that one particular, their ignorance suffices with the majority to condemn the system. It seems to be forgotten that reading, writing, and arithmetic are but keys to future knowledge; and, therefore, in view of that future, the question is whether the Kindergarten pupil or one early introduced to the alphabet, etc., is or is not better prepared to attain the proposed end. Those keys must be gained, and the use of them made familiar; but will intelligent use of them be earlier and better acquired by the otherwise

utterly ignorant child, or by one whose intelligence has already been awakened in many directions and trained as far as age will allow.

This is the real point to be decided. What advantage a child derives from possessing these valuable keys to knowledge before he has learned to care for anything they can unlock for him, it is for the defenders of the system to explain. In many families where early instruction is cared for, children read easily at five years old, and write at six, and a few who have a natural taste for it will amuse themselves with the books that are provided for them. The larger number, however, prefer being read to, and it is a happy instinct that prompts them in this, and it also shows that they are less satisfied than others with half-understanding, for we observe that children who are read to, always ply the reader with questions. But they win less praise than those who read to themselves, because they defeat the very purpose of most of this early teaching, that of keeping children amused without trouble to their elders. This often quite legitimate purpose may be as easily accomplished by means of Froebel's occupations, in which children take great pleasure. In the Kindergarten itself it is not merely that time is too much taken up by other things to allow of early teaching to read, but such teaching is not in accordance with its principles. It does not exercise the faculties in the same manner, nor tend to the same results, as Froebel's gifts or occupations. Madame von Marenholtz has a great objection to children reading. She believes that they only take to books from want of the natural vent for their spirit of activity and inquiry. Froebel's opinion was the same. Children, according to him, should observe and produce, but should load their memories as little as possible, and never with what is not clearly apprehended. Doubtless there is considerable exercise of observation and discrimination in

learning the letters of the alphabet and recognising them afterwards in the words they compose, but it offers little variety and no interest. A child can take no pleasure in his reading-lesson till he is almost perfect in the art, and in the meantime, since the advantage or the duty of providing for the future cannot be understood by the childish mind, we have done our best by such premature lessons to link the first efforts at learning with a disagreeable association. This, as I have had occasion to notice repeatedly, is against Froebel's principles of early education. We may give children separate letters in a box to find and make words of; but although this is infinitely better than the spelling-book, it is very inferior to the box of cubes, which, besides affording some valuable training for the faculties, and some solid instruction without the child being aware that he is learning a lesson, gives him also ample field for amusement in building and constructing figures, etc.; and, by the exercise of both the hands and the senses, develops the power of both.

Reading and Writing.

Madame de Portugall, in an unpublished lecture, speaks of exercises to be begun in the Kindergarten preparatory to learning to read. These consist of distinguishing the syllables in the words used, then the sounds in each syllable, then to join the sounds so as to compose the words. The children can also copy the letters with their little sticks and metal rings, which give them both straight and curved lines. This exercise, she says, amuses children very much, and takes them on a considerable step towards reading words in a book. The great difference, be it remarked, between this and the ordinary method is that, proceeding upon general Kindergarten principles, it is the child's own activity that is brought into play, not his mere receptivity; he *makes* the letters instead of simply *learning* them. In the transition classes the teaching of reading and writing simultaneously is generally adopted, and the

habit previously acquired in the Kindergarten of observing and discriminating a great variety of forms makes learning the alphabet by sight an easy operation, while the memory has been sufficiently exercised in retaining the names of the many objects observed in the course of the lessons to find no difficulty in retaining the names of the letters or of the words they compose, of which the form has once been recognised. The child's ear is so much more practised at six or seven years old than at four or five, from the mere fact of having heard and learned so much more of speech, that, independently of the direct training of the sense through Kindergarten music and rhythmical movements, he will far more quickly catch and retain the sound of the words when he begins to read them, and it will be still easier to him when he has himself traced the letters and formed the words which he has been taught to spell and to distinguish by their forms. It must be remembered that we are dealing with a child to whom the use of a pencil is familiar, who can draw lines in any direction, and is practised in discriminating these directions and the forms that result from their combination. Through the analysis of single words into their component syllables, children learn to distinguish the vowels and consonants by their sounds, and, being accustomed to the use of a pencil, they quickly learn to write the letters, *i.e.* the symbols representing the sounds, both in the printed or written characters. They will, perhaps, begin to do this by constructing the letters, as I explained before, with their sticks and rings, then go on to writing them, and to read what they have written. Between this and reading in a book is but a step, and not a long one.

Thus it is evident how much the mechanical labour of learning to read and write is abridged for children whose faculties have been exercised in the Kindergarten. It is not too much to say that in six months at most they will

write better than children of the same age who have begun much earlier, but have been differently taught, and will read the same books with a fuller understanding of them. Hence, if Kindergarten pupils at seven years old, let us say, stand at a disadvantage, as compared with others, in the opinion of those who hold early reading and writing to be of paramount importance, they will at seven and a half have got over that inequality, and be ready to enter on the further course of instruction with all the additional advantages which their Kindergarten training has conferred upon them.

Arithmetic.

We have seen that arithmetic is from the first a Kindergarten subject. The child learns to subtract, to multiply, and to divide with the cubes, or sticks, or counters, and gets familiar with the numbers and with the names signifying certain groups of units, as two, three, etc. What he has now to learn is how to deal with the figures which are the symbols of these names, and starting, as the Kindergarten pupil of seven years old will do, with a good deal of practical ability in counting objects, he will find it no difficult task to learn the rules which enable him to perform the same operation with symbols. If, for instance, he has been thoroughly exercised in the various combinations which can be made within the number ten or twelve, he will quickly see how the same combinations can be written down by means of figures. Suppose he has proceeded from placing six counters in a row, ⋯⋯ to represent 5+1, and then has varied the position thus, ⁚ ⁚ ⁚, and found that two rows of three each, or twice 3, equal 6. Again, the counters may be placed thus ⁘, so that three rows of two each, or 3 times 2, are also seen to equal 6; or thus, ⁙ 1+2+1+2

also equal 6. It is evident that when exercises of this kind, varied almost *ad infinitum*, have been long continued, the child will have little difficulty in translating his groups of units into the corresponding figures, and to use the signs of addition +, subtraction −, and equality =, of which he has learned the meaning long ago. Thus he will begin to work the rules of arithmetic from an altogether higher standpoint than the child who begins with learning tables by heart, and will, after a year in the transition classes, say at eight years old, have attained a degree of familiar knowledge of simple arithmetic that would be quite beyond the reach of the former.

Froebel's fifth and sixth gifts,* which consist of cubes variously divided, come in with great advantage at the moment when the Kindergarten proper is merging into the transition class. They may have been used before for the sake of combining various forms and lines, as well as for building, but now their full arithmetical value will be felt. By the help of these divided and subdivided pieces, the child is introduced to fractions, and becomes, after some exercise, as familiar with this more advanced, as with the earlier work of arithmetic, and as capable as before of learning to express through the abstract symbols what he has learned in the concrete, and to use them correctly. Froebel himself, in the chapter already alluded to of his *Menschen Erziehung* which treats of elementary classes, has entered fully into the method whereby he proposed that the passage from Kindergarten to school should be made.

Passing from Objects to Symbols.

But, unfortunately, this valuable section is too often overlooked, under the baneful influence of the one-sided view generally taken of Froebel's system, which assumes it to begin and end with the Kindergarten. His method as regards the transition between Kindergarten and school

* See Diagram, p. 58, B and C.

may be roughly described as follows: to go over again step by step the Kindergarten work, especially in all that regards numbers and geometrical forms, and to require of the child to reflect upon what he has done, and to give an account of it—"You have done so and so; *why* did you do it?" "How do you know this or that?" etc.—thus testing the clearness of apprehension, and leading naturally up to formulæ and rules for the operation performed. The use of figures in arithmetic is taught, as we saw above, by leading the child to feel the want of them, and henceforth, after every arithmetical exercise with the cubes, he is called upon to *translate* what he has done into figures, according to the rules of numeration. He soon learns to feel the convenience of doing so, and having thoroughly learned in the concrete the meaning of what he is doing, he sees how indispensable a shorter method becomes for expressing what he has hitherto accomplished by the old, cumbrous way of adding and subtracting the cubes. As the symbols that he uses, whether words or figures, are but the signs of things already known to him, the child learns them easily when made aware or led to discover for himself that they are so.

I will not attempt here, any more than I have in former chapters, to enter into practical details of the method followed, beyond what is necessary to illustrate its principle. Any one who intends to carry it out must study it practically, and the few examples I have given are simply indications of the method by which the child is helped through the transition from the exclusively object-lessons of the Kindergarten to the first stage of instruction by books and symbols, whether in numbers or language. That transition should be effected gradually, by small daily steps, and will not be found difficult; for it must again be remembered that after three years' Kindergarten training it is a comparatively cultivated intelligence that

the child brings to his school work. He knows what it is to observe facts, and to reason from them. Above all, HE KNOWS WHEN HE DOES OR DOES NOT UNDERSTAND; and he has, in addition, a quickened desire to do and to learn, while the sedulous training of his hand and eyes gives him most important aid in encountering the first difficulties of the new field of instruction on which he now enters.

Occupations. The transition classes are by no means intended to be devoted wholly to new subjects. For the sake of that general cultivation of the intelligence and of the active faculties which is of such infinitely greater value than any use that children can make for themselves of books and pen and ink, the Kindergarten occupations must still be carried on through the period we are considering. Some of the more difficult, indeed, such as paper-folding, paper-cutting, and pricking, will hardly be pursued with much advantage under six or seven years of age, for they demand a degree of accuracy of eye and steadiness of hand which must have been acquired by considerable practice in easier work. Knowledge of geometrical forms and their relations is specially learned through paper-folding and cutting, and thus these occupations prepare the child for the comprehension of future lessons in geometry, while, at the same time, by training accuracy of eye and hand, and awakening his mind to the beauty of symmetrical forms, they are valuable auxiliaries to drawing.

Drawing is an essential part of the work of the transition classes as of the Kindergarten. All the latter portion of Froebel's drawing, as given in the manuals, belongs to this period, when, the eye and hand having acquired some power and habit of accuracy, the pupil advances from combinations of straight and curved lines forming symmetrical figures to copying forms and objects. Modelling should also be continued, partly for the same reasons, partly for the scope it affords to creative fancy. As

regards the latter, all the inventive work of the Kindergarten, the combinations of form in designs, with or without the aid of colour, is most valuable at this age, when intelligence is more developed and the desire for actively exercising it stronger. The use of the metal rings will prove valuable at this stage, as increasing largely the range and beauty of the designs the children can make. So also will the use of the flat pieces of wood coloured differently on the two surfaces. Children should be encouraged to reproduce in drawing the patterns they make with these and with the rings.

It is well gradually, as the children advance in age, to let them continue a longer time occupied with the same kind of work. They should have less variety in each day's lessons, and should take up separate occupations on alternate days, or at two days' interval, so as to give additional exercise to the memory. The latter should also begin to be practised in the ordinary school method so soon as the child can read, and, I need not add, thoroughly understand, the few lines he has to learn by heart. If he has first written them out himself, either by copying or from dictation, he will be likely to learn them with all the greater ease. Writing new words as he is taught their meaning, names of objects either long familiar or newly seen, will necessarily tend to fix them in his memory, and to give importance and value in his own mind to the new art he has acquired. Oral teaching upon various subjects will, of course, continue, as also the stories or narratives of travel, stimulating the children's natural interest in the world in which they live, and their observations of external things, while arousing their curiosity about the treasures books have in store for them. Then, by degrees, the new acquisition of writing will be brought into use, first to record names, as said above, then simple facts to be stated in few words; thus at the same time

practising memory and language, and occupying the fancy.*

Language. In speaking here of the course of teaching in the transition class, I have so far considered only the necessary subjects in which boy or girl must be prepared for going to school; but there are other subjects which form part of early school instruction, and in which a child properly trained in the Kindergarten will be ready to make progress more rapidly than another. These are grammar and geography. Language is made an important object with good Kindergarten teachers. Froebel, from the beginning, teaches many names, *i.e.* the first form of words that can be attached to a distinct conception in the infant mind. The supremely human capacity of language—the possibility of linking objects with mental conceptions through spoken symbols—which never could be taught were not the faculty innate, is so gradually developed in early infancy that we rarely trace the steps of the process, and the child expresses a general idea and makes practical use of the rudiments of grammar before he can understand or utter more than the simplest sentence. It is for the teacher to use his unconsciously acquired habit, and to lead up from it to more formal knowledge, and this will be done before he leaves the transition classes; so that even in the dry bones of his first Latin grammar he may find the traces of what he has learned already, to serve as a guiding-thread in the labyrinth he is now to pierce through.

Every object is first recognised by the child as distinctly individual: man, woman, boy, are synonymous to him

* Throughout the period here treated of, Miss Heerwart's pamphlet on the Transition Class (Wm. Collins, Son & Company) will be found very useful. Her programme of instruction, p. 9, is almost the same as that I have indicated. Some excellent, but unfortunately unpublished, lectures by Madame de Portugall, and her report to the International Congress of Brussels in 1880, have been my principal guides.

with father, mother, brother. Then he sees other individuals, and gives them the same names, but very soon perceives a difference: it is a man, but not father, and there are many men, but only one father. He has gained, practically, the use of a general term, to be recognised in after days as a general idea. He takes this same important step with regard to a large variety of objects. Then he will distinguish them in another way; he will say, "There is a dog; it is not papa's dog." He has learned to recognise a new relation, and from thence the use of the possessive pronoun easily follows. A little child usually speaks of itself in the third person: "Baby wants this or that." When it has learned to say "I," it has taken a great step as a rational being, and the sooner the little creature can be led, without direct teaching, to use the emphatic word that marks recognition of its own personality, the easier will be its intelligent use of language. One of the earliest distinctions made is that between words denoting things or persons and words denoting action. "The boy walks, the dog runs," etc., are among the first things a child understands. You say, "What can a boy do? He can walk; he can talk," etc.; and the two distinct ideas, of the boy and of what he can do, *i.e.* his action, impress themselves clearly on the infant mind. So also with words marking qualities of things or persons, *e.g.* a big man, a small boy, a hard stone, etc.; and also those marking time and place—when and where a thing was done; whether the child must go *to* a thing or come away *from* it; whether he will have something he wishes for *before* or *after* dinner. All these familiar inevitable words have their deep logical relations and importance, which the teacher of little children must never forget and never formally teach. By following such indications, she finds, ready traced by nature, the path that leads to elementary notions of grammar, such as will greatly facilitate

its first study at school. Gradual teaching of the nomenclature of grammar, and of its simplest rules and distinctions, may well begin in the transition classes, and must necessarily begin there if the child remains in them till past eight years old.

Madame de Portugall recommends an exercise for the transition class which would be most valuable as the earliest groundwork of correct expression in speaking and writing, and also as demanding an exertion of memory. This consists in requiring of the children, after each day's story or talk (*causerie* is the pleasant, untranslatable word she uses), that they should give the substance of, or part of, it in their own words, shortly, clearly, and correctly. Children whose instruction has all been oral, or by means of objects, who have been accustomed to answer questions, to use the correct names of things, and always to understand the matter before them, not merely to remember what is said about it, will find this easier than others, a year or two older, who have been taught in the old way. As soon as the power of writing has been acquired, these little sentences may be written down, and the children will be very proud of their performance.

Geography. With regard to geography, we have seen in a former chapter how the subject is approached in the Kindergarten: how the first notions of physical geography are given in the garden, or during country walks, or with sand on a table as illustrative of some story of foreign places. Now the way must be prepared for more systematic teaching by means of simple diagrams, which lead to the use of maps. First a plan of the schoolroom is made; then of the garden; further on, of the road leading to the house, with the place of other houses, of the church, etc., marked upon it. A child takes great delight in these, and becomes familiar with the use of figures on a plane surface, representing accurately on a small scale the outline and relative

positions of spaces and objects known to him in their reality. He will thence be easily led to understand how a skeleton map of England first, and then of some other country, may, in like manner, represent their real form in outline and the relation of their parts. Some of the most attractive of earlier Kindergarten teaching will naturally cause him to be curious about mountains and rivers, and thus, though he will know nothing of political divisions, he will readily follow the direction of natural boundaries, and, by understanding them, will have gained an important assistance towards understanding some of the most fundamental facts of history when the time has come to bring them before him. At any rate, he will know more than sufficient geography to make the school instruction of the next few years easily intelligible to him.

Gymnastics and Gardening.

Gymnastics and gardening will play a considerable part in the children's occupations at this period. The first, accompanied by song and requiring strict attention to time, will continue to exercise the ear and train precision of movement; the second still fostering the interest in nature and her processes which is the root of some of the most valuable Kindergarten teaching, and which helps to cultivate the most essential mental habits—observation, discrimination of similarity and difference, classification, abstraction. And once more let me repeat that it is with the formation and strengthening of these habits that early education is really concerned, and it is with this foundation, thus early laid, that the child of eight years old will pass from the Kindergarten to the school.

CHAPTER XI.

CHOICE AND SUCCESSION OF SUBJECTS.

Adaptation of System at Home.

In the foregoing chapters we have passed in summary review the various portions of the Kindergarten system as it applies to intellectual, to moral, to physical, and to artistic training. We have now to return to our more immediate subject: the possibility of adapting this system to home education, which has, indeed, been continually referred to, but which requires a more special consideration than could be given to it before. It was necessary to know first what means it places in our hands, before we could fully consider in what manner, under given circumstances, these means could be applied. I have already said that the perfect Kindergarten requires numbers, both for the sake of animation and for the development of social qualities in the children, and, therefore, that it is desirable to secure the best teaching under a trained professional teacher. But as parents cannot always afford this assistance, and as we have to consider the case, so common in England, of those living in the country, who can neither send their childen to a Kindergarten, nor bring in other children to form a class with their own, we must now consider what portions of the work sketched out in these pages the mother can best do unaided or with only a young assistant.

Much must depend on the age and character of the children. It is difficult to make those of different ages work together, and time and labour have to be expended in meeting this difficulty. The first thing to do, then, is to consider carefully what each child would most require if it had to be treated alone, and then to strike a mean, which will give us, not the best, but the best attainable. Private education has, at least, this one great advantage, that it can take into account individual characters and needs. With numbers we can consider only what will suit the average, and those whose individuality rises above or falls below that average inevitably suffer more or less. The mother who knows her own children individually and intimately should be able to choose for each what will develop its best qualities, or counteract the worst. She knows which of them is most indolent and requires stirring; which is volatile and needs to have his attention concentrated; and she will do her best to meet each peculiarity. Fortunately, with very young children differences are rarely very wide. Their spontaneous desires, dislikes, and activities are few and simple, and Froebel having framed his Kindergarten system upon thorough study of that early phase of human nature, it presents all the means requisite both to stir and restrain the impulses we desire to control. A careful mother will thus be able, while giving the same play-lesson, to make it act differently upon two children requiring different treatment. Let us suppose her at the very beginning. In playing with the coloured balls, for instance, she can vary the movements and the talk that accompanies them, so as, now to attract the attention of a younger or more sluggish child, then, by dwelling more on the beauties of the colours or their contrasts, to arrest that of a volatile one, eager to fly from one object to another. With the same box of cubes, and at the same lesson, she may lead one to notice

and count the pieces, and be amused in seeing what she builds with them, and another to note and count their sides and angles, and try to imitate her building, with which later, again, he can himself amuse his younger brothers or sisters; and so on throughout the series of gifts and occupations.

Knowledge of Principles 1st requisite.

We cannot suppose that anyone only partially trained in the Kindergarten system can be thoroughly acquainted with all the work. She will be more familiar with, or have more facility for, one occupation or another, and may in a certain measure allow this consideration to influence her selection. But she cannot safely allow herself a choice unless she possesses a complete understanding of the *purpose* and *educational value* of each gift and occupation, which implies a perception of their relative value as means leading up to one end. The home Kindergarten may—nay, perhaps must—be restricted in its range of instruction and somewhat imperfect in its training; but if the mother keeps firm hold of Froebel's principles, and is careful that in all she does undertake, *harmonious development of all the faculties*, moral, intellectual, and physical, is the object never lost sight of; if she so teaches that the child insensibly gains the desire to learn and to exercise his own activity; and if, finally, while training him to observe nature, she is gradually opening his heart through nature and natural affections to the notion of a God ruling everywhere and over all, she may be sure that she is giving a Kindergarten education which will lay the foundation, never to be removed, of the life-long education of the human being. Looking upon each gift and occupation just as it affords means for this purpose, then she will be saved from all serious mistakes in making a selection from them when circumstances preclude the whole course.

What is necessary.

During the earliest period of teaching, there is little room for choice of subjects. Nothing could be omitted from

what I have spoken of in chap. iv. To this may be added the third and fourth gifts, with their lessons of form and number. Any person who has studied in some degree the art of teaching, even without having attended a Kindergarten class, would easily learn from the practical manuals* how to use these gifts and the first occupations referred to. On the other hand, an inexperienced person, who thinks some knowledge of Kindergarten practice may serve her instead of study of the art of teaching is very likely to go wrong. It is with little children especially that this art is required, though it is one of the commonest of errors to suppose that a young class may be left to inexperienced hands. One of the great difficulties in teaching young children lies, as I have before pointed out, in this, that the teacher is unassisted by any mental effort on the part of the pupils. She must engage their attention, awaken their intelligence, while making the least possible demand on voluntary effort, of which they are, as yet, incapable. Then, from the very simplest beginnings, each step must be made to lead on to the next, and must be perfectly mastered by the pupil before the next is taken. For instance, with the nicely graduated series of Froebel's gifts, we must be sure that the child has seized and clearly apprehended the points of resemblance and difference in the one before we go on to another. In the second gifts, three very distinct forms are introduced—the ball, the cube, and the cylinder. The differences here are so marked that the child easily perceives them, and, in the various games and exercises of which I have spoken in the fourth

* Throughout, as said before, I suppose a good manual, with diagrams, to be at hand. Diagrams are absolutely essential to make the practical work intelligible, and only with their help will such explanations and descriptions as are given in these pages be thoroughly understood. My object is to unfold the educational purpose, the scientific meaning, of the practical work dealt with in the manuals; not to supersede the latter, but to help to a right use of them.

chapter, he becomes quite familiar with them. The eye having been so far trained, the more minute difference between the pieces which come next in the third and fourth gifts, will gradually be distinguished with ease. In these we have differences of size between objects of the same shape, and of number in the similar pieces, objects as they may be grouped together, etc.; and thus the child is led on from the simple to the complex, from the obvious to that which requires attention to perceive.

In the chapter already referred to, the earliest of Froebel's "occupations" are also considered, and of those there mentioned none can be omitted. Paper-plaiting—a beginning of paper-folding—linear drawing, and moulding, are forms of work which nothing could replace, and they are so simple that the mother will, with little trouble, acquire the power of teaching them. As the children grow older—or if she has already older children when she begins her Kindergarten teaching, it would be most desirable if possible to carry these occupations further; but the young mother had better restrict herself to a narrower circle, and work within that in thorough accordance with Froebel's principles, than attempt to enlarge it, and, from her want of adequate training as a teacher, perform her work mechanically. At the same time, it may be noticed that paper-folding and paper-cutting are the only occupations which can offer real difficulty to an intelligent person accustomed to any delicate manipulation. The paper-pricking, which Madame de Portugall has lately much developed, is far easier, and drawing and moulding, so far as the Kindergarten requires them, are not difficult arts.

If we go beyond the ground occupied by the fourth chapter, we come to the third and fourth gifts, which we have already included in the necessary course. The lessons of form and number which are given by their means make them obviously essential, and, fortunately, the method of

using them for that purpose is easily acquired by the teacher, and we commonly find that children take great pleasure in counting, if untroubled by abstract rules of arithmetic. These two gifts are, generally, brought into use for children from three and a half to five, after earlier ones have become familiar, and, at the same time, increased neatness and accuracy are required in the occupations previously learned and still followed up. Children, at this age, will begin to show their pleasure in inventive work. Having copied designs with the cubes, or with lines or plaiting, they will wish to invent new ones, and this is a precious moment for the mother pressed by various claims upon her; for this exercise, which is one of the most important provided by the Kindergarten, as giving scope to the native activity and sense of beauty in the children, affords her leisure to give her undivided attention to a younger child. It is only by adjustments of this nature that the difficult task can be facilitated of conducting a class so unequally composed as to age as the children of one family must make.

What can be left to choice.

With regard to the later gifts of the same series (the fifth and sixth), they belong mostly to the work of the transition class, and, valuable as they are, they can better be spared, if necessary, than the earlier ones. Indeed, if the mother be not quite familiar with the geometrical figures they present, and the relations they are intended to teach, it is better to omit them, so far, at least, as their geometrical purpose is concerned. They have other uses as regards arithmetic, as we have seen in speaking of the work of the transition class, and also in the construction of figures, which present no difficulty, and are interesting to the child. If we go, in the same manner, through the list of the remaining gifts, we shall find some that repeat, though in another form, certain of the lessons already given; as the tablets, for instance,

compared with the solid figures, and others which only present a new form of construction; between them the mother must choose, according to her own proficiency or the intelligence of the children.

One important educational advantage of Froebel's method, as I pointed out in a former chapter is that of combining variety with the presentation of the same facts, and the exercise of the same faculties, and this must be borne in mind by the teacher who is unable, from whatever circumstances, to follow the complete course. Thus, for instance, if a choice must be made between continuing the instruction in numbers with the same objects, say cubes, or with new ones, such as paper-plaiting, stick-laying, or drawing, let the different ones be preferred. The same facts, and inferences from facts, are thus presented under various forms, and the intelligence is more exercised and routine avoided. The little sticks are specially valuable in continuing in a different manner the lessons on geometrical forms given with the cubes. In using the latter the child finds the line or the angle ready made; he has only to recognise it; but with the sticks he constructs the particular figure, square or triangle, which the teacher asks for His own activity is exercised, and greater interest excited; thus impressing the figures more distinctly on the memory, while associating them pleasantly with an exercise of dexterity. Great profit may be derived in the same manner from another exercise, that of plaiting sticks or laths together to form the figures, which can then be lifted up, and recognised on a different plane. It is evident how much would be lost if this gift were omitted, and it is the easier to retain, that, being one of the later ones, and fit only for children of five years old or thereabouts, the mother may make use of it for her elder pupils while going over the groundwork with the younger ones.

This principle of continuing the same line of instruction, though varying the form, should guide the choice to be made as to the occupations which should follow on the gifts. Thus the preference should be given to paper-plaiting, paper-folding, and drawing, as they can be used in constructing the same kind of designs, while, on the other hand, ring-laying is precious for the sake of the new and great variety of patterns introduced by the curved lines, and should be preserved, if possible, even if its geometrical purposes do not come within the scope of the teaching. I have included paper-folding among the more essential occupations, though I have already said, in another place, that it is the most difficult of the Kindergarten arts; but no other equals it in the call that it makes on accuracy of hand and eye, in the nice adjustment of the folding, a very slight deviation destroying the whole figure; and thus it has the double advantage, that the pupil sees at once the danger of carelessness and cannot remain blind to its effects. As to drawing, there can be no question. It is so important an acquisition, and the want of it is so much felt through life, that no course of instruction, however limited, should leave it aside.

We have more than once referred to this universal importance of drawing, but return to it again because it is so common to find persons ready to sneer at the drawing of the Kindergarten. That modest beginning with straight lines upon ruled paper may be thought scarcely to deserve the name; but it steadies the infant hand and helps to train the eye, and from this, through the long series provided up to the copying of objects, every step is a mental discipline as well as a training in manual skill. It requires little consideration to see how much more rapid will be the progress made later on, under a drawing-master, by a child whose hand and eye have been so trained in the Kindergarten exercises. It must also be

remembered that, as explained in the last chapter, drawing in this system is the initiation to writing, the child being gradually so accustomed to draw lines in any given direction that the formation of letters offers no difficulty to him. A curious instance of this was once seen at an infant school examination, when the examiner, who was supposed to be hostile to the Kindergarten, refused to exempt the children trained in the latter from giving the usual specimens of writing, though writing had, of course, formed no part of their previous instruction. The teacher accordingly told her Kindergarten pupils to imitate what the other children were doing, and their copies passed muster with the rest. This explains why writing is taught before reading, or, rather, why both are taught together in the transition class, the child gaining, through the practice of forming the letters, a degree of facility in recognising them which is quite astounding to those who have only seen reading taught by the ordinary process.

There is another Kindergarten occupation which I have barely mentioned, but which the young mother, in her choice of subjects, might find useful. This is the card-sewing, which is practised on ready-perforated cards. It has the advantage of teaching the child to thread and use a needle, and the same patterns, or many of them, may be made with different coloured silks, as are made in paper-plaiting or tablet-laying. The use of colour is very desirable, for, though stress is laid upon colour in the Kindergarten, it is, if I may venture to say so, a deficient point in it. The tablets give us two colours only, and nothing can be more crude, in general, than the specimens of colouring in the paper-plaiting. With the perforated cards, shades of colour might be used, and coarse canvas would, in most cases, answer the purpose as well as cards, the advantage of both being that the child cannot make irregular stitches, as in common sewing, and the work

must be accurate and well done, as far as it is done at all. Moreover, it can be applied to making various little objects, such as needle-cases, work-baskets, etc., which make pretty presents from the young workers to parents and others—a source of great delight to them.

What has been said in a former chapter concerning manual occupations that do not come within the proper Kindergarten province need not be repeated here. The principle there laid down* gives a sufficient rule to judge by. Once more, when the young mother, within the restricted range which is, perhaps, alone possible to her, has secured certain exercises and occupations which tend to cultivate observation, discrimination, accuracy, which train steadiness of purpose, and give scope to the active faculties, and especially to the desire for creative activity and definite pursuit—then she may be satisfied that she is educating her children on Froebel's principles, though she necessarily falls short of the full work of the Kindergarten.†

In the method of managing the day's occupations, the mother can follow Froebel's views as closely as any Kindergarten teacher in her regular class. She can ensure that there shall be no weariness or monotony in the work of the little children; that they come to it with pleasure, and remain keen and fresh throughout—a most important point, for, if she fails in this, she fails in forming in their minds the association of pleasure with occupation. It is not difficult to secure obedience, but, at that age, the *effort* to obey will bring on distaste and weariness. It is time to call for an effort of self-restraint, when there has been

* See p. 77 and 78.

† Miss Heerwart's pamphlet, *The Systematic Order of Froebel's Kindergarten Occupations*, will be found useful. At pp. 4 and 5 she gives a programme according to age, which will furnish a guide to the mother, though she must necessarily restrict it for her own use.

time to form and strengthen the will. Madame von Marenholtz is very urgent on this point. "It is the first condition of work," she says, "if it is to be an educating and moralising influence, that it should be voluntary activity, that is, that it should be done out of inclination, and with real desire. . . . To make activity, and, later on, work, dear to children, is only possible when their tendency to activity is allowed early to have free scope." I have dwelt often on this point, but repetitions must be allowed when so important a principle is involved; and it is also one that, rightly considered, affords great help when dealing with children of different ages; and, indeed generally, in a large family. Where some power of independent amusement is so precious, the pleasure that children are led to take in their own creations is invaluable.

The same principle of selection must preside over the mother's choice of games and physical exercises. With the help of a young assistant, many of those used in the Kindergarten can be introduced, though the group of children be very small. At any rate, rhythmical movements with song can always be carried on, with exercises in walking, running, etc. All the instruction afforded by a garden is peculiarly fitted for home education, and the different ages of the children hardly present any difficulty there, as the elder ones can do for themselves what they see the younger ones taught, and by their questions will naturally lead to the instruction which the little ones will partly understand and almost certainly take interest in, because the elder brother or sister shows interest in it. In gardening, as in many other things, there will be the advantage that an elder child can give help to the younger in it, and thereby exercise valuable moral qualities, patience, gentleness, etc., while strengthening his own hold on what he has learned. The social influence of the Kindergarten in bringing together children of different

families, and teaching them their earliest lessons in the important art of living in harmony and useful association with others, is inevitably missed in home education; but the moral power, ever present in right family life, is so much stronger than any external influence that it should, in great measure, and in some respects, indeed, fully compensate for any loss of that kind. It rests with the mother to make the natural bond of family affection a school for all that is highest in the discipline of life; but she must strongly *will* that it shall be so, and spare no study of general principles, and of the individual dispositions of her children, as well as of their surroundings, that will enable her to exercise her power aright.

It is hardly necessary to remark that almost all the subjects I have indicated as belonging to the transition class are indispensable. Among the things required to prepare the child for school, there is no room for choice. He must be taught to read, write, and to do sums according to the usual school method. The early notions of grammar and geography, which have been spoken of as important additions to that indispensable list of requirements, might certainly be omitted, but the loss would be very great. Once beyond the influence of Froebel's system, never will the child have the first notions of those great subjects presented to him in the manner which at once commends itself both to his intelligence and his interest. They will come in the dry form of book-learning, to be committed to memory, and a great opportunity will have been lost of opening to his observation a new field of facts within the range of his daily experience, and yet removed from that sphere of familiar objects to which the childish faculty is first entirely directed.

That Froebel's method must be conducted by means of oral teaching is evident, and what has been already said on the subject (chap. viii.) remains to be studied and prac-

tised thoroughly. A schoolmistress might as well not be able to read, as a Kindergarten teacher not be able to talk with little children, to tell them the right sort of stories in the right way, to explain objects and illustrate her teaching in clear and good, though familiar language. When the mother, then, is considering what, under pressure of time and want of special training, she may venture to omit, this, she may feel certain, cannot be omitted, and she must exercise herself diligently in the art which will become daily more easy with use. And, lastly, let me again repeat that whatever may be inevitably curtailed of Kindergarten *instruction*, its *method* of education, both intellectual and moral, may be as carefully adhered to at home as though the full course were practicable. This is only stating, in other words, the necessity for mothers and teachers of that complete mastery of Froebel's principles which has been in these pages so constantly urged as the one safe and true foundation for the Kindergarten, without which it becomes a superficial and lifeless routine. The mother who, by careful study, will make these principles her own, will do more true educational work with the help of a small number of occupations than is done by any of the too numerous mechanical Kindergartens, with their full array of games and occupations.

We cannot, however, overlook the fact that, whatever the mother's zeal, the question of the time required is one of serious importance and some difficulty as regards Kindergarten instruction at home; for the mistress of a household has other duties also, and illness and nursery cares often bring unavoidable interruptions. These things point to the necessity, wherever it is possible, of having the help of a trained teacher, as we have frequently suggested. or, at the least, of a young governess, so far trained as to work intelligently under general direction. The want of such help will be more and more felt as the use of

the system spreads, and the lower certificate granted by the Froebel Society will be held by just the class of persons thus required. They will be assistants in regular Kindergartens, and replace the ordinary nursery-governess in home management.

The time actually spent by little children in the Kindergarten is three hours daily, and about half of this is given at intervals to active exercise, such as gymnastics and games, with often a break of completely free play, and the remainder is spent, also at intervals, alternating with the games, in quiet play-lessons, with Froebel's toys and occupations. But beyond the regular time so given, there are the many hours of the day during which the mother is all the less able to take charge of her children if she has given up the morning to their lessons. Here such an assistant as I have spoken of will be able to relieve her effectually, as she feels that the spirit of the management will be unchanged, and that, whether in playing or talking, there will be no harsh discord from uneducated minds to mar the influence that should be all-pervading. In time we may also hope that nurses and nursery-maids partially trained will not be difficult to find. The more mothers themselves become interested in the work, the more will they strive to educate women of the working classes who have the same human interest as themselves in the right training of children. By such help the mother may be immensely relieved and spared, though *never superseded.*

CHAPTER XII.

CONCLUSION.

THE first of these papers was devoted to an exposition of the essential principles of Froebel's system. The subsequent ones entered into the examination of the means provided by him for working out the system, and considered the difficulties attending its application in home education, together with the means of meeting those difficulties up to the period when the child leaves the Kindergarten proper, and, after passing through the transition classes, is prepared for regular school work.

Throughout, it was, I trust, apparent that the complete mastery of the principles alone gives the power to use rightly the practical method. It was shown that, in Froebel's view, education is the harmonious development of the whole nature, begun in infancy and carried on through the whole period of mental and physical growth; and that his system of mental training for little children tends to bring them into close communication with external nature; to give them that sort of knowledge and power over their own faculties which shall afford the freest scope for all that is spontaneously active in their nature, leading to practical usefulness, to artistic creation, and to joyous delight. We saw, accordingly, that, to quote words used by myself on a former occasion, "the most prominent

points towards which Kindergarten training is directed are: the healthy exercise of the limbs; the exercise, by delicate and accurate manipulation, of the hand as the instrument of all human labour; the cultivation of the senses of sight, touch, and hearing, through which impressions are conveyed to the brain, with more or less accuracy according as they are so cultivated; the careful guidance of the faculty of observation, which the child naturally uses incessantly from the dawn of conscious life, but uses imperfectly and inaccurately through life, if left without judicious discipline; the intelligent use by the teacher of the all-subduing power of habit, whereby these early activities of mind and body in the child are set in the right grooves, in the direction which shall facilitate systematic progress towards the end the educator keeps steadily in view; constant appeal to the no less powerful aid of association in forming habits of action, and thought, and feeling; and through all and with all, constant watching of the child's own natural desires and growth, in order so to mete out work and play that they shall just stimulate the instinctive tendency to mental and bodily activity without straining or overmastering it. Every germ of the higher life—imagination, the sense of beauty, and, above all, reverence—is also carefully looked for and tended; for it is through these the child learns, first, obedience to what is higher than himself, as the most clearly intelligible duty of the helpless and ignorant; then love of God through love of earthly parents, joy in all creation; and finally the sense of duty, as the moral sense awakens and conscious moral life begins in earnest.*

I trust that any further advocacy of Froebel's method is superfluous, and that it must be sufficiently apparent to all readers of these pages wherein lies its superiority to the

* "Progress in the Kindergarten," May 1881.

ordinary methods, which give no systematic training to early childhood, and leave the mental training of subsequent years to the influence of instruction almost entirely committed to memory.

Objections. Before, however, bringing my task to a conclusion, it will be well to consider one or two of the objections commonly brought against Froebel's system as worked in the Kindergarten. One of the most frequent of these, the delay in teaching to read and write, has already been answered, and to those who look at the educational value of what we teach children or occupy them with, the answer is sufficient. Others there are, however, who, as Herbert Spencer says, "are possessed by a superstition which worships the symbols of knowledge instead of knowledge itself"; and others, again, a far larger number still, who simply want children to be kept quiet without requiring attention from their elders, or whose satisfaction in their children depends on their doing what others do, and succeeding according to the ordinary rules of success. All these are hopelessly out of reach of any argument we could address to them. We can only leave them to the gradual influence of changes going on around, without their knowledge or participation. Should the time come when fashion may veer round in favour of Froebel's views, we shall find them treating early reading and writing with the same contempt as they treat the absence of those accomplishments in Kindergarten pupils now.

Another objection often repeated is that Kindergarten pupils are volatile; that they are inattentive and restless, whether at home or at school. The blame for this state of things, where it exists, for it is certainly not general, may be ascribed either to mechanical work in the Kindergarten teacher, and deficient preparation through transition classes for school work, or to want of intelligence in school teachers, who cannot allow for the difficulties of children

beginning to learn at school new things by new methods, and are unable or unwilling to adapt their teaching for a time so as to help them through the change. Again, it may be due to the too common fault, as regards little children, of making the class-hours too long. When the complaint is made at home, it probably arises from a want of harmony between the Kindergarten and the home education. The children are brought from a scene of cheerful activity and instruction, where their whole mental being is drawn out and responded to, and suddenly fall back under common nursery government and the companionship of the uneducated nurse, only varied by occasional brief visits to the drawing-room, where, very likely, no one has time to attend to their particular wants or amusement. They are made to live half the day in one climate and the other half in an opposite one, and what would have been productive of good, under a more consistent course, brings forth evil, from the inability of a little child to adapt itself to changes.

Of the same nature is the objection that Kindergarten pupils have the habit of merely doing what they like; amusing themselves under the appearance of learning something, and thus find the discipline and strict order of a school doubly irksome. Now, whenever this accusation is founded in the actual case of certain children, those children may have gone through the mechanical routine of a Kindergarten; but assuredly they have not been trained on Froebel's system. Every attentive reader of these pages will have perceived that, while the true educator makes it his endeavour to occupy little children with the things they like best, the reason for doing so is simply that by following the indications of nature, we follow the course in which the infant faculties will most easily develop. It is not because such or such a thing amuses a child most at a given moment, or to gratify his caprice, that we give it

to him, but because we have recognised that it will stimulate him to some active exertion, because through that means, more than another, he will be spontaneously moved to observe, to compare, to exercise, in a word, his own intelligence, and, at the same time, very often, his active capacities, and the effect is that he learns to take pleasure in such exertion. This is the result we aim at. Those habits of observation, attention, and desire to work, are the only sure groundwork of intellectual education, and when they have been formed amidst things which naturally attract the child and are thus linked with pleasurable associations, they will be carried later on into pursuits less attractive in themselves, but that will come before him as work to be done for duty's sake, at an age when the idea of duty has become familiar to him. For, as the reader will have perceived, the moral training of Froebel's system is based on love and duty. When, therefore, school work is presented to the child as part of the duty he owes to the parents he loves, there will be less fear than with others of rebellion against it, or of that inward chafing of the spirit which interferes with cheerful activity.

It is true that he will miss many favourite occupations, and the teaching of various subjects in which he had become interested, but the careful mother will be on the watch for this moment and will turn it to account. The home talk will take up what the school omits; the newly acquired power of independent reading will be made use of to keep up the old interests; and, especially, provision will be made for the manual work which, except as drawing, cannot be carried on at school, and which affords such valuable relief from brain-work, while continuing the simultaneous training of hand and eye begun in the Kindergarten. Thus, if the various Kindergarten exercises have developed some special tastes in the child, a wish for activity or knowledge in a particular direction, perhaps for

drawing or modelling, for gardening or natural history, etc., it need not be thwarted, but only kept in abeyance during the hours given to school duties, while the child will have a mental life apart from the school life, and the centre of that chosen activity will be home. Two inestimable advantages are thus gained: distinct individuality is cherished, and the associations of the keenest mental enjoyment are bound up in the child's mind with his warmest affections. We have here true education, filling the present with good things while steadily building for the future.

One more objection is sometimes made, namely, that the Kindergarten age is not an age for sending children to school; that infant schools are good for the class where parents are unable or unfit to attend to their children, but not otherwise. Now this is to overlook the real benefit of the infant school, and, still more, the far greater benefit that will accrue when all schools for infants are Kindergartens. There is, as we have said before, training for both heart and mind in bringing children together. Their intelligence is quickened, and their social and active instincts are fed by the companionship in work and play; by the early habits of giving and taking in good humour; by the help given and the help received between younger and older companions. Children understand each other in their difficulties and in their pleasures, and feel the example of good given by a fellow-pupil, and realise the evil conduct which has brought another to disgrace. So great are these advantages, that the mother who keeps her children entirely at home has to supplement, as best she can, the void of these various agencies, and the field afforded by companionship for the natural development of qualities which are far less easily trained in the exclusive intercourse with elders. When there are several children in a family, a good deal may be done, and Froebel's system

of class-teaching and play gives great assistance; but, as we have shown, this moral and social benefit of the method can be only imperfectly realised at home, compared to the natural influence of the real Kindergarten, on account of the different ages of the children, and the difficulty, therefore, of making them work or play together on equal terms. I have suggested how this difficulty may best be met; but it is the great stumbling-block in the way of the Kindergarten at home, and shows how desirable it is, where circumstances permit, to form a little class children of neighbouring families, and getting the help of a trained assistant. A class of from six to ten children will be managed with as little trouble and more profit than the mere home group of three or four of different ages, and, as I said before, it would not be difficult for persons living in the country to form such a class from among their immediate neighbours of their own social position or one below them. In the latter case, the kindly intercourse with the mothers that would necessarily ensue, the valuable instruction concerning the management and education of the children during the hours they must spend at home, which the better informed would naturally give to those who, with lesser means and knowledge, have at heart the same desire for their children's good—all these would be collateral, but by no means insignificant advantages that might result from the rich sharing with poorer neighbours the education given to their own children, while procuring for the latter the help needed to make the education truly efficacious, truly human, in the sense of natural development in all directions.

Thus, far from admitting the objections to school training, in any sense in which the Kindergarten can be called a school, for children of nursery age, we should be anxious to secure it. In a town this ought not to be difficult. If no good Kindergarten is within reach, or if exceptionally

delicate children cannot encounter the daily walk to and fro in all weathers, it must always be practicable, with a little pains, to form such a class at home as I have suggested above; and, whether in town or country, whenever the principles of this early training shall have been really understood and accepted, most of the difficulties will be found to vanish. In Germany a suggestion has been made that small educational associations should be formed among parents for mutual help and counsel. The suggestion is worth considering in this country, for there is no doubt that the meetings and discussions would stimulate the study of education, and tend to increase the feeling of a great common duty and interest, while helping the solution of practical difficulties.

Two essential Points.

Two points frequently insisted on in these pages must be kept ever present to the mind of any person intending to work upon Froebel's principles—two points which are the foundation stones of all real education, and which are neglected by all mere mechanical teachers. These are: first, the absolute necessity of harmonious development of the child's whole nature; secondly, the essential continuity of education. In all that Froebel teaches in theory and lays down in practice, these two ideas are always present. He never aims at cultivating one side of the nature to the neglect of another, and he never loses sight of the future, of the expanding youth, and manhood or womanhood, while working upon infants and little children. It is this varied training, to be carried on simultaneously towards one end, this multiplicity in unity, which makes the strength and the beauty of the system. The mother, therefore, in her practical work, when forced to choose, as she must be, what can she leave undone in the peculiar circumstances of her own case, must determine her choice by these principles, taking care, above all things, that in attending to one side of the method she is not neglecting another which

is its necessary complement; that she does not give undue weight to the "*gifts*" that more obviously train the intellectual faculties, while partially neglecting the "occupations" that train the active application of those faculties to practical uses; that she does not undervalue the general physical education given by the games and gymnastics, or, valuing that principally, overlook the importance of the stories and oral instruction which are so essential a part of the system. The method as laid down by Froebel consists of all these parts "fitly framed together" into one organised whole, and no one of them can be omitted or neglected without sacrifice of principle as well as practical loss.

Again, as regards the second point—the essential continuity of education—the mother will be greatly assisted by bearing it steadily in mind, for it will keep before her the high aim which give its true significance to her apparently humble task. She will feel that every effort, made day by day and hour by hour, to develop the childish faculties, tends directly to the fuller development of later years. Every endeavour to form a right habit, mental or physical, is helping to forge the tools by the aid of which the work of the man or woman's life will hereafter be done. The same habits of observation, of accuracy, of cheerful, ready activity, are what will be needed in all pursuits of knowledge, in all the conduct of life. There will be no break in the mental and moral life; there should be none in the education which, with means adapted to the different periods of development, is directed throughout towards making that life, fuller, richer, more fit to be devoted, as Bacon nobly expresses it, "to the glory of God, and the good of man's estate."

The young mother who bears this in mind, remembering that she is not working for to-day only, but for all the future days of her child, that she is not building what will

have to be thrown down or cast aside when serious school work begins, but what should remain as the fundamental lines along which that and all future educational work must be carried on, will feel within herself the courage of a high purpose. Nor can we doubt that, as mothers grasp and act more and more upon this purpose, they will more and more influence, though indirectly, the education of schools, which is outside their direct control, and which is, at present, far indeed from being conducted on the principles drawn by Froebel from the study of human nature, —principles aiming at that distant future when the young, now under tuition, will take the guidance of their lives into their own hands, to shape their course right or wrong, according to what education has taught them to aim at or to avoid, to revere or to contemn, to delight in or to shun. Whenever this real purpose of early training, superior to, while embracing all teaching, shall be really acknowledged, education from the cradle to the threshold of active life will be one organised whole, the early part of which will be conducted by the parents, and especially the mothers, and which they will influence throughout by the habits and associations of the home life.

Mothers' Work

And this brings us, finally, back again to the point from which we started in the first chapter, *i.e.* the absolute necessity of the study of education for the due discharge of parental duty. No matter what the immediate arrangements for the nursery, or Kindergarten, or school, the responsibility rests wholly in the hands to which nature has committed those infant lives, and mostly in those of the mother, who is, by nature, more apt for infant management, and should be, as a rule, more free from the business obligations which take the majority of men so much out of home. I have said in these pages, as I have said elsewhere,* that the study of education should form

* See *Principles of Froebel's System, The New Education*, &c.

part of every school-curriculum for girls, and the young mothers whom I now address, and who have not had this advantage, must labour to remedy its deficiency in themselves, and, when the time comes, to secure it for their daughters by having them instructed theoretically in the principles of education, and practically in the care and training of little children through attendance at a Kindergarten. Half, and more than half the follies and frivolities with which young girls are reproached in society, are owing to the aimless, desultory life they lead whenever not forced to work for subsistence. Give them a serious aim in life, interest them in a study having a noble and yet directly practical purpose, and it will raise the whole tone of their lives and characters. We see it wherever circumstances force upon them the management of a household, or wherever real work amongst the poor calls forth their energies. The ordinary young-lady existence would deteriorate the noblest faculties that men employ in the public and private work of the world, for it affords neither work nor purpose; the study of education will furnish both. It is in truth the study of human nature, and, whatever the future lives of those girls may be, whether they ever have children of their own to train or not, the knowledge acquired by that study will strengthen as well as purify and enlighten in them woman's greatest and most important power—the power of moral influence.

Middendorf, Froebel's life-long friend and fellow-worker, speaking on the necessity of setting before young girls the aim of fitting themselves for the work of education, speaks very strongly of the lowering effects on themselves of their usual mode of life. "*Every human creature,*" he says, "*is poor, fearfully poor, who does not know what he lives for, what he works and strives for; his being is empty.*" Evidently, in the eyes of this German writer, as in those of Madame von Marenholtz and others, even German training

in household work is not sufficient to give an aim to the existence of girls, and still less, we may be sure, will it ever do so in England. Every woman of sense makes the right ordering of her house an object of first importance, and the more she has acquired the habit given by proper mental training of bringing her faculties to bear upon whatever task is before her, the more quickly will she acquire the knowledge and the skill needed for this purpose. But to no educated human being, with mind awakened, however dimly, to the perception of the vast horizon of knowledge and active life, could this household management furnish a purpose to live for. Not so with education; when once its real meaning and scope is understood, it must be seen and felt that nothing worthier can be offered to stimulate young endeavour than the duty of preparing for the responsibility of educating another generation of human beings. It is true that many girls may have no natural turn for the scientific study required; and many, again, have not that love of children which makes it a joy to work with them and for them; but all can be made to feel the importance of a task which may become the very life of their lives, and all will be improved by the attention they have given to it. Whether they turn more readily afterwards to art, or literature, or active work in the world, they will carry with them a better trained capacity for whatever task they undertake, for having made some close study of human nature, and the methods of developing its capabilities. In a word, among all the studies and occupations we make compulsory for the young, none can so fully justify the compulsion as this, for, once more let me repeat, education is no optional subject for women; it is their one indispensable professional study, that to which God's laws, written in their very nature, have bound them. Some may not need to practise this noble profession, but all will be more useful

members of society for having studied it. I use the word *profession* purposely, because it suggests ideas for which, in England, great respect is shown. No claims of society, or even of family interests or feelings, are allowed, among the right-minded, to interfere with a man's professional obligations, and accordingly the work done under this sense of duty is generally good, and often of a high order. It is this example I would hold up before women, and before their relations, who are apt to think no avocation a woman can have can be serious enough to be sacred from the interruptions of a host of trivial claims, and of all the babble and frivolity pompously designated as *social duties*, which a man sweeps away at once, the moment he has any professional or other serious business on hand, and finds that neither he nor society are any the worse for it.

But, and this is the root of the evil, women in the leisure classes are not supposed to have any serious business. Society, as a rule, is too ignorant to regard as such the training of another generation—the laying the foundation on which the structure of noble lives shall be raised for the service of the nation and of humanity. This seems less important in its eyes than pleading in a law court, or making money in a counting-house. It honours the usefulness of the latter, and acknowledges the obligations they entail, and it does right; but on the same principle of giving honour to usefulness (if indeed it be social usefulness, and not the worldly gain that is honoured), it should respect equally the woman's sphere of work and duty, and rank the preparation for it as highly as any other professional preparation. And this will happen whenever women do so themselves, and learn to assert their own right to the same respect for their indispensable work which is accorded to all other important occupations.

The work of education will be found absorbing enough

by the mother who, without any previous preparation, either through study or practice in a Kindergarten, resolves to follow out such a course as we have indicated in these pages, working out at home Froebel's Kindergarten method. First, there is the study of the principles necessary as the theoretical groundwork; next, the study of good manuals with the "gifts" and "occupations" in her hands. Then she has to acquire sufficient skill in the use of these to begin to teach; and, at this point, I would again urge that even a short time spent in a Kindergarten would be of immense use, in confirming the knowledge already gained, and enlarging her perception of its application in a way private study cannot do. Finally, when the actual home work is to begin, especially if there are several children to attend to, she must try to obtain, at least for a time, the assistance of a trained teacher, which will be invaluable to guide her at the outset of her task. Later on, when she has thoroughly mastered the principles and become familiar with the practice, a young girl who is herself a learner will be sufficient. To many such work may seem too hard, and I should have more hope of these than of others who should pronounce it easy. It *is* a hard and arduous task, but, after all, mothers may remember, what I have so often and earnestly insisted upon before, that it is *theirs irrevocably*. The only choice they have is whether it shall be well or ill performed. Educate their children they *must*, and every hour of neglect does the work in the wrong direction, as surely as every hour of conscientious effort does it in the right one.

One great help the young mother, diffident of her own powers in face of the arduous task laid upon her, can surely reckon upon, and it is the educating influence upon her own mind and character of earnest educational work. Mere habit and application make all work easier; but while the manual labourer improves in technical quality

under their influence, to the brain-worker they give enlarged capacity as well, and increased skill in bringing knowledge to bear; and most, among all brain-workers, to the educator, whose work draws most widely on all the powers of his nature, and who must therefore, morally and intellectually, rise and expand with their habitual exercise towards a noble end. Watching the character and training the will of the young make us watch and control our own. The effort to strengthen and steady them in well-doing gives us strength and steadfastness too. Leading them to find pleasure in knowledge, in the active exercise of faculty, keeps our own faculties exercised, and gives a new zest to the pursuit of the knowledge which may be made beautiful to them. The gradual opening of those infant souls to realise a Power and a Love beyond parental care and love keeps alive in our own minds the perpetual sense that the work we are doing is God's work, that He has placed in our hands to do according to His laws. Always, and through every source, self-improvement comes to the earnest educator through the labour itself, which may at first have seemed so heavy; and when the educator is also the mother, whose being is touched in every fibre by the duties of her office, her heart gains wisdom without losing its tenderness, and her mind seeks knowledge as we seek food for one we love. Thus, year by year, as the vast reach of her task opens out before her, and work and the sense of responsibility for her work, grow together with her deeper understanding of it, she grows with it, and her whole human capabilities become enlarged by the constant effort to develop the full human capabilities of her children. Madame de Portugall speaks strongly, in an address to young mistresses, of this reflex influence of educational labour on the teacher; and Herbert Spencer, in a remarkable passage, says: "It is a truth yet remaining to be recog-

nised, that the last stage in the mental development of each man and woman is to be reached only through a proper discharge of the parental duties." *

The most important of these duties is education; and, once more, the parent most immediately responsible for the discharge of that duty, especially in the earlier stages of childhood, is the mother. Whatever help, comfort, or support the father may and ought to give her, he cannot lift from her the burden, with all its cares and all its joys, that God himself has laid upon her.

* *Education: Moral, Intellectual, and Physical*, p. 148.

UNWIN BROTHERS, THE GRESHAM PRESS, WOKING AND LONDON.

THE LADY

AT HOME AND ABROAD

HER

GUIDE AND FRIEND

CONSISTING OF ARTICLES CONTRIBUTED BY
THE PENS OF EXPERT LADY WRITERS
ON ALL SUBJECTS OF INTEREST
AND FACT IN THE DAILY
LIFE AND DUTIES
OF MATRON
WIFE AND
MAID

* *
*

LONDON:
ABBOTT, JONES & CO., LIMITED
4 AND 5, ADAM STREET, STRAND, W.C.
1898
All rights reserved

CONTENTS.

PAGE

Chapter I.—Beautiful Homes. By C. TALBOT COKE 1

Furnishing
Oriental Wares
Drawing Room.
Dining Room.
Bedrooms
Art Decorations
Wall Papers, etc.
Mirrors.

Chapter II.—Order and Method in Household Management . 20
By DOROTHY C. PEEL.

Treatment of Servants
Rules and Regulations.
Visitors
Presents.
Ordering Dinner.
Inspection of Premises.
Stores.
Spare Rooms, Linen, etc.
Cost of Living, Accounts, etc.

Chapter III.—Engagement of Servants, and their Duties. . . 37
By AGATHA HODGSON.

Characters
Holidays.
Servants' Dress.
Kitchen.
Duties, etc.

Chapter IV.—The Art of Cookery. By J. BEATY POWNALL . . 57

The Menu.
Boiling, Stewing, Roasting, and Grilling.
Sauces.
Batterie de Cuisine, etc.

Chapter V.—Table Decoration, Serving, and Garnishing . . 61
By DOROTHY C PEEL

Chapter VI.—The Manners and Customs of Good Society . 98
By MAUD RAWSON

Chapter VII.—The Art of Entertaining. By "CERISE". 122

Dinners, Wine, and Cuisine.
Table Decoration and Lighting.
Balls and Dances.
Wedding Receptions.
Afternoon Tea, etc

Chapter VIII.—The Management of the Nursery 140
By AIDA BALLIN.

Ventilation.
Furniture of Nursery.
Baths.
Baby's Clothes.
Feeding, etc.

Chapter IX.—The Responsibilities of a Mother 157
By "JEANNE JARDINE."

Early Influence.
A Child's Surroundings.
The Foundation of an Enduring Love.
Some General Principles of Education.

Chapter X.—The Art of Dress. By DOROTHY LANE. 180

PAGE

Chapter XI.—Hotel Life, at Home and Abroad 195
By J. SIEVERTS DREWETT.

Classification of Hotel Accommodation.
Equalisation of Prices and Better Sanitation
Influence of Hydros on Prices
The More Expensive Hotels
The Pension
Hotel Syndicates
Sanitation.
Mediterranean, Cairo, Constantinople, and
The Riviera.
Switzerland
Belgium.
The Continent, etc.

Chapter XII.—My Lady's Garden. By BLANCHE GWYN-LEWIS. 206

Chapter XIII.—Household Pets By F. M STRUTT CAVELL. . . 227

Dogs
Cats
Parrots
Jays.
Care of Canaries
Bullfinches
Fancy Pigeons.
Poultry

Chapter XIV.—Horse Management, in the Stable, Field, and on the Road By ALICE HAYES. 261

Stables
Feeding
Watering.
Riding Gear, Habits, etc.

Chapter XV.—Hints for the Sick Room. By MAUD L. ROBERTS. 279

Chapter XVI.—Art Industries. By B. MORELL 302

Pen and Ink Drawing.
Wood Carving.
Pyrography.
Leather Work.
Marquetrie Painting.
Tapestry Painting
Brass Repoussé and Metal Work.
Needlework.

Chapter XVII.—Where to Lunch and Dine in London 323
By C. E HUMPHRY ("*Madge*" *of* "*Truth*").

Ærated Bread Co
Lyons'
Slater's
Hotel Albemarle.
Royal Academy Restaurant.
Berkeley Restaurant.
St. James' Café Crêmerie.
Blanchard's.
Holborn Restaurant
Anglo-Austrian Confectionery Company
Spiers & Ponds'
Hotel Cecil.
Ladies' Own Tea Association.
Bond Street Restaurant.
Charbonnel & Walker, etc.

Chapter XVIII.—Ladies' Sports. By F. M. STRUTT CAVELL . . 336

Cycling.
Golf.
Lawn Tennis.
Yachting.
Archery
Boating.
Swimming.
Skating.
Fishing.
Hunting.

Chapter XIX.—Indian Household Management 364
By AGATHA FLORENCE JAMES.

Outfit.
Indian Parcel Post
Passage
Bungalow.
Servants, etc.

Chapter XX.—Legal Matters. By "BARRISTER-AT-LAW . . 381

Domestic Servants.
Rates, Taxes, and Duties.
Banks, Cheques, etc.
Dealings with Tradesmen.
Taking a House or Lodgings, etc.

Chapter XXI.—Amateur Music. By EDITH CHARLTON ANNE . . 406

APPENDIX 417

EXTRACTS FROM REVIEWS.

"This is a splendid book for the household, consisting of twenty-one chapters contributed by expert lady writers on subjects of interest and utility in daily life, and on the duties of maid, wife, and mother . The book is throughout a most useful one. It will be a thoroughly good investment to any lady who can afford to buy it."—*Baby: the Mother's Magazine*

"'The Lady at Home and Abroad' admirably fills a vacant place in the list of books which every lady should buy Its chapters are thoroughly well written, its information up-to-date, and in such a compact form its directions cannot fail to be of use to every one for whom the book is intended."

"'The Lady at Home and Abroad' is a book which embraces chapters upon all sorts of home duties . . . This well-edited book contains a host of interesting and really valuable matter, and gives us the best, and therefore the most reliable, information on a variety of subjects constantly before the feminine mind."—*Woman.*

"A book to be warmly commended for women of any age, and almost any class, is 'The Lady at Home and Abroad.' . . There is a distinction about this volume which raises its tone far above the Answers to Correspondents in the ladies' weekly papers. . . . 'The Lady at Home and Abroad' is a book that will be useful to all women and a positive boon to many."—*Daily Mail.*

"A veritable ladies' *vade mecum*, suitable for a lady's own use or as an acceptable present for a friend. The work is excellently got up."
Girls' and Infants' Mistress.

"Well deserves a place in every woman's household."—*Queen.*

"The volume is one the value of which no one can fail to appreciate."
Home Art Work.

"Contains advice of the highest excellence."—*Manchester Guardian.*

"In this handsome volume we have a need supplied that has long been felt."—*Ladies' Field.*

"This useful volume may be taken either as a 'friend' into my lady's boudoir or as a 'guide' into foreign parts."—*St. James's Gazette.*

"Thoroughly practical papers, of use and interest to the feminine members of almost every class in the community."—*Liverpool Courier.*

ABBOTT, JONES & Co.'s

Works by the Rev. A. D. CAPEL, M.A.,

ST. JOHN'S COLLEGE, CAMBRIDGE

Formerly Examiner of Schools to the Cambridge Local Examination Syndicate.

Adopted by the London School Board.

Eighth Edition. Revised and Corrected Crown 8vo, 4s. 6d

CATCH-QUESTIONS IN ARITHMETIC AND MENSURATION.

The Journal of Education—"All the rules are *thoroughly explained* from a practical point of view, and fully illustrated by typical problems worked out"

The Teacher's Aid.—"We cannot too strongly recommend this admirable work to all those who are preparing for Examinations The whole work teems with suggestions that are as apt as they are valuable, and we esteem it a privilege to be able to call the attention of our many readers to so valuable a teachers' aid."

Crown 8vo, half-bound, 7s. 6d.

KEY TO CATCH-QUESTIONS IN ARITHMETIC AND MENSURATION.

Third Edition. Crown 8vo, 4s. 6d.

TIPS IN ALGEBRA. With new methods for resolution of quadratic and other expressions into factors.

Invaluable to students. Contains all the algebra a P.T. requires.

"It will prove most beneficial, and the student who can get through it need fear no examination in the elementary work."—MATH. TUTOR, P.T.'s Classes, Bristol.

Crown 8vo, 7s. 6d.

KEY TO "TIPS IN ALGEBRA." Specially prepared for those instructing themselves. Every difficulty carefully explained

Adopted by the London School Board. Crown 8vo, 1s.

THE PRINCIPLES AND PRACTICE OF MENTAL ARITHMETIC. With numerous Graduated Exercises. A Text-Book for Pupil Teachers, Students in Training, and Acting Teachers.

The Educational Times—"The whole subject is very fully treated. . . In so far as rules can be given, that is done, but the object seems rather to be to show by example what can be done mentally, and thereby induce such a habit of mind as will, by a sort of instinct, lead straight to solutions of all kinds."

For PROBLEMATIC ARITHMETIC SERIES, *see page* 24.

LONDON: 4, ADAM STREET, STRAND, W.C.

Works by the Rev. A. D CAPEL, M.A —*contd.*

Crown 8vo, cloth, 2*s.* 6*d.*

HANDBOOK OF ALGEBRA, for School and College use. Specially designed for Pupil Teachers, Oxford and Cambridge Local and other Examinations.

The Schoolmaster —"This book deals with difficulties that are sure to meet beginners at the very outset, and boldly attacks and clears away the knotty points, and makes the way *smooth*. We can heartily recommend it"

Adopted by the London School Board.

Crown 8vo, 2*s.* 6*d.*

HANDBOOK OF ARITHMETIC, for School and College use.

A thoroughly good book for all examinations.

Fourth and thoroughly Revised Edition. Crown 8vo, 1*s* 6*d.*

COMMON-SENSE EUCLID. Part I., Books I. & II., with upwards of three hundred graduated Riders and Hints for their Solution.

Just Published. Crown 8vo, 2*s.*

COMMON-SENSE EUCLID. Part II., Books III & IV.

The Teacher's Aid —"We can hardly speak too highly of this work. To the teacher and the student it must prove equally valuable."

The School Guardian —'No better method than this can be conceived for making a beginner understand"

32 pages, with cover, 1*d.*

THE ENGLISH SPELLING AND WORD-BUILDING BOOK. A new edition carefully revised and improved.

Sewed, 2*d.* each.

MACKENZIE'S NEW AND CORRECT COMMERCIAL, ARITHMETICAL, AND MISCELLANEOUS TABLES, for the use of Schools, Counting-Houses, Workshops, Artificers and Mechanics. Tables for reducing the Old Measures to the Imperial Standard, and the Imperial Standard to the Old Measures. Calculations in Bricklaying, Carpentry, Lathing, Masonry, Paper-hanging, Paving, Planting, Plastering, Slating, Tiling, Well-sinking Digging, &c., &c. Fractions and Decimals; Forms of Receipts and Bills for the Man of Business; Foreign Monies and Measures for the Traveller or Merchant, &c.

A SPLENDID GIFT BOOK.

Quarto, with 200 Illustrations, 600 pages, gilt edges, 6s.

LITTLE WOMEN AND LITTLE WOMEN MARRIED.

By LOUISA M. ALCOTT.

The Teachers' Aid says:—"Too much cannot be said in praise of the beauties of this superb edition Paper, illustrations, printing, and binding are all of the best. It is, indeed, an *édition de luxe* We cannot speak too highly of its undoubted excellence."

SCHOOL EDITION, 1s. 6d.

WORKS BY JAMES BAILEY,

Head Master of Southlands Training College, Battersea.

Now Ready. Crown 8vo, Extra Cloth. 2s. 6d.

HOW TO TEACH THE BABIES.

A Manual of Infant School Method.

The Schoolmistress says:—"Mr James Bailey, Head Master, Southlands Training College, Battersea, has just written an admirable book, which every teacher of small children ought to possess It is entitled 'How to Teach the Babies,' and gives valuable instructions for classification of scholars, arrangement of lessons on all subjects in which children are examined by H M. Inspector. We strongly recommend the work, which is neatly bound, and well printed"

The Schoolmaster says —"We commend the manual to infant teachers as sensible, practical, and forcible"

The School Guardian says:—"We have read Mr Bailey's book with interest and satisfaction."

The London Quarterly Review says:—"The manual is full of counsel and hints which all teachers will be thankful for."

The Methodist Sunday School Record says —"It is admirably written, and we should be glad if it were in the hands of all our teachers, and to be got from all our school libraries."

The Glasgow Herald says:—"This will prove a most useful book for those engaged in teaching young children"

The Methodist Recorder says.—"Will be worth many times its price to the teacher who uses it"

Now Ready. Crown 8vo, Extra Cloth. 2s. 6d.

ORAL TEACHING IN INFANT SCHOOLS.

Comprising Notes of Lessons, with Hints for the Construction and Delivery of Lessons, prepared with especial reference to the requirements of Pupil Teachers, Students in Training, and Acting Teachers.

The Schoolmaster says.—"This is a practical illustration of the author's valuable work, 'How to Teach the Babies' . . We especially commend the blackboard sketches, the lessons of revision to all infant teachers, many of whom will recognise and be glad to possess the complete series now published in such a handy form. There can be no doubt of its usefulness and success."

The Educational News says:—"This will prove a most useful book in the infant schoolroom The young teacher preparing a lesson for young children will find it an admirable guide."

London: ABBOTT, JONES & Co., Lim., 4, Adam Street, W.C.